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JOURNAL

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Syrian Songs, Proverbs, and Stories; collected, translated, and annotated.—By HENRY MINOR HUXLEY, Harvard University, Cambridge, Mass.

INTRODUCTION.

DURING the summer of 1900, while living in Bhamdân, a small village of the Lebanon, to the east of Beirût, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Râhil Jôrjis Tâbit, first obtained these from the Christian natives, and then, at her dictation, I wrote them in the dialect of the region; in this vernacular they appear in

HOPKINS, Pr The stories are written in the dialect of Beirût.

Proceedings at vernacular in Arabic characters it is impossible Attends certain inconsistencies. In every case I have written Members as they are pronounced: اذا and not اذا, ضمير Correspondence I have thought best, however, not to write Necrology Report of the T tically when this would introduce confusion Report of the L cognition of a word by students of the classical Report of the F we write قال له, and not the phonetic form, Officers elect written قل. The transliteration, on the other

List of Mer written strictly in accordance with the actual List of ex By so doing, I have, of course, been obliged to List and the principle which should govern the transliteration of classical language: namely, that in reading the trans-

literation, an Arabist should immediately be able to see how the word is spelled in the original. To quote the above example again, while writing **كُلُّا** in the Arabic, in transliteration I have written *kullā*.

In some of the funeral songs, it will be noticed that at times the metre is decidedly defective. I have, however, left these songs, with all their imperfections, exactly in their original form, for only so will they show the actual compositions of the fellāhin. In the same way, the stories are in the exact form in which they were first told. In the translations my primary object has been literalness and clearness, rather than literary excellence.

The Arabic text has been used as the basis in numbering the lines. The last word of a numbered line of Arabic text has the same number opposite the line in which this word occurs in the transliteration and the translation. For convenience of reference I have arranged the lines of the translations of the songs in the same relative positions occupied by the lines of the Arabic text.

An attempt has been made in the Bibliography to give the titles of all books and articles which are of importance to the student of modern Arabic. I have tried to make the list of vernacular texts as complete as possible. Several of the dictionaries, grammars, and books of proverbs, deal with the classical language.

I desire to express my thanks to Sitt Rāḥīl Jūrjis Tābit for her painstaking and conscientious help, without which my own work would have been impossible. To Professor Toy of Harvard University, and Professor Torrey of Yale University, I am under obligation for many valuable suggestions. I am indebted to Dr. Enno Littmann of Princeton University for his careful reading of the manuscript of the wedding songs, and to Sitt Rāḥīl Ḥalīl Ṣalībī of Montclair and formerly of Bhamdān, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Babbitt Hyde, Clarence M. Hyde, V. Everit Macy, and I. Newton Phelps Stokes, by whose generosity I was enabled to carry on the work in Syria.

TRANSLITERATION.

ا = ' . ' is used only when *hemza* occurs in the middle or at the end of a word.

ب = *b*.

و = *l*.

ث = *l*.

ج = *j*. The soft French pronunciation of the letter *j*. Not the sound of *dj* found in many parts of Syria.

ح = *h*.

خ = *h*.

د = *d*.

ذ = *d*.

ر = *r*.

ز = *z*.

س = *s*.

ش = *sh*.

ص = *s*.

ض = *d*.

ط = *t*.

ظ = *z*.

ع = . This symbol, used by Socin and others, seems superior to ' , which is used as the sign of the rough breathing in Greek. ع being a consonant, should, like the other consonants, have a symbol written on the line, and not merely a sign for breathing, written above the line.

غ = *gh*.

ف = *f*.

ق = *k*.

When ق is not pronounced, its position is indicated in transliteration by '.

ك = *k*.

ل = *l*.

م = *m*.

ن = *n*.

ه = *h*.

و = *w*.

ي = *y*.

VOWELS.

In the transliteration of the vowels, I have, in the main, followed Landberg and Jewett.

$a = a$ in the German *Mann*.

$\bar{a} = a$ lengthening of a , often indicated by ـا in the Arabic.

When the accent occurs on the syllable containing \bar{a} , the latter is written \bar{a} . This rule applies also to \bar{e} , \bar{i} , \bar{o} , and \bar{u} .

$\bar{a} = a$ with the *imāla*. Like the a in English *lad*.

$\bar{\bar{a}} = a$ lengthening of \bar{a} . We have this sound in the Arabic words كان *kān*, كتب *kātib*, etc.

$o = a$ neutral vowel pronounced as the u in English *but*.

$e = e$ in English *met*.

$\bar{e} = ay$ in English *say*.

$i = i$ in English *sit*.

$\bar{i} = ee$ in English *seen*.

$o = o$ in German *Sonne*.

$\bar{o} = o$ in English *note*.

$\bar{u} = u$ in English *curve* is nearly the exact equivalent. Somewhat like the French *eu*, and the German \bar{u} .

$u = u$ in English *put*.

$\bar{u} = oo$ in English *boot*.

ai (diphthong) = i in English *mite*.

au (diphthong) = ow in English *cow*.

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All articles which I have been unable to consult are marked with an asterisk (*). Unless a special abbreviation is printed in *italics* after the title, reference to an article will be made simply by the author's surname.

LIST OF ABBREVIATIONS.

AJPhil = American Journal of Philology.

APCSGW = Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.

AQR = Imperial and Asiatic Quarterly Review.

BA = Beiträge zur Assyriologie.

JA = Journal Asiatique.

JAOS = Journal of the American Oriental Society.

JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland.

- PEF=Palestine Exploration Fund Quarterly Statement.
 RL=Revue de Linguistique et de Philologie Comparée.
 WZKM=Wiener Zeitschrift für die Kunde des Morgenlandes.
 ZA=Zeitschrift für Assyriologie.
 ZAOS=Zeitschrift für afrikanische und oceanische Sprachen.
 ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft.
 ZDPV=Zeitschrift des Deutschen Palaestina-Vereins.
 ZV=Zeitschrift für Volkskunde.

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SYRIAN SONGS, PROVERBS, AND STORIES.

WEDDING SONGS.¹

All of the wedding and funeral songs which I collected were sung by women.

Songs in honor of the bride. These fall naturally into three groups: (a) Those sung before she leaves her father's house; (b) Those sung while she is going to the bridegroom's house; (c) Those sung after her entrance to the bridegroom's house.

(a) Before leaving her father's house.

1.

ايها قالوا عندك طويله قلت الرمح بالعسكر
ايها قالوا عندك صفرا قلت الشمع بالمسكب
ايها قالوا عندك بيضا قلت الياسمين ابيض
ايها قالوا عندك سمرا قلت احلى من السكر لي لي لي لي

ēha ḵālū zannik taucili ḵilt ir-rumḥ bil-ṣaskar

ēha ḵālū zannik ṣṣfra ḵilt iṣ-ṣemas bil-meskeb

ēha ḵālū zannik baiḍa ḵilt il-yāsmīn abyad

ēha ḵālū zannik ṣmra ḵilt aḥla min is-sukkr li li li li.

They said that you were (lit. concerning you) tall; I said, The lance among the soldiers;

They said that you were pale; I said, Wax in the mould;

They said that you were white; I said, The jasmine is white;

They said that you were brown; I said, Sweeter than sugar.

The exclamation *ايها* at the beginning of each verse is variously pronounced *ēha*, *aiha*, or *iha*; Dalman has *aiha*. At the end of each song, there is a rapid repetition of the syllable *li* in a very high pitch. These shrill cries of the women are called the *زلاغيط* *zalāḡīt*; singular, *زلاغيطه* *zalāḡūta*.

¹ For a brief description of the wedding customs, see Dalman p. 184 ff.

2.

ايها عيونك السود خلتنني انا غني
ايها وحاجبينك سبيوا عرق الحياه مني
ايها كنت نايمه عز النوم متهتية
ايها اجى خيالك على بالي وجتني لي لي لي لي

ēha mayānik is-sūd ḥallitni ana ḡannī
ēha ū-ḥūjbēnik sibyā vīrk il-ḥayā minnī
ēha kunt nāyimi ʿazz in-nóm mithennyi
ēha iju ḥiyālik ʿala bālī ū-jennenni lī lī lī lī.

Your black eyes made me sing,
And your two eyebrows captured the essence of my life
from me;
I was sleeping happily in my deep slumber;
Your image came on my thoughts, and maddened me.

Cf. Littmann p. 61, No. 2.

3.

ايها بياضك بياض الورقة
ايها حمرة خدودك خلقه
ايها يا سعادة اللي بياخذك
ايها يا شاطره يا لبقه لي لي لي لي

ēha bayādik bayād il-warraka
ēha ḥawrit ḥudādik ḥulḥu
ēha yā saʿādī illī byāḥdik
ēha yā šāṭra yā libḥa lī lī lī lī.

Your fairness is the fairness of paper;
The redness of your cheeks is natural.
Oh the happiness of him who will take you,
Oh clever and elegant one!

The *š* of سعادة is pronounced as part of the following word اللي.

Cf. Littmann p. 21, No. 64.

4.

ايها بياضك بياض المرمر
ايها شعرك فتايل عنبر
ايها الك شامة عا راس خدك

ايها سودا وما بتتغير لي لي لي لي

cha bayādlik bayād il-marmar
cha šavrik fātāyil anbar
cha ilik šāmi sā rās ḥaddik
cha sanda ā-mā btitgibbur li li li li.

Your fairness is the fairness of marble;
Your hair is braids of ambergris;
You have a mole on the upper part of your cheek;
It is black, and will not become dust-colored.

لك for the classical الك. على عا شامة: The Syrians regard a mole as a mark of beauty, particularly if there are hairs growing from it.

5.

ايها طلّت من طواقبها
ايها لاحت بتراكبها
ايها يا بيها جيب الشمعات

ايها للعروس تا فجليها لي لي لي لي

cha ṭallit min ṭawāḳiha *cha lāḥit bi-trākiha*
cha yā bēha jīb iṣ-šamasāt *cha lil-sarās tā niḡliha li li li li.*

She looked from her windows;
She appeared with her Turkish ear-rings.
Oh her father, bring the candles
For the bride, that we may escort her (in her wedding-march).

Before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room. طلت for اطلت. تا is used in place of the classical حتى.

6.

ايها عروسي ودينا سلام ليكي
ايها سليتانك ذهب تليف على ايديكي
ايها مقدر الماز يليف على جبينك
ايها غيبتي القمر من بين عينيك لي لي لي لي

ēhu zurāsi venddēna salām lēki
ēhu slētātik dcheb tliḳ waʿīdēki
ēhu mḳnddūr ibnāz yelīḳ waʿjbinik
ēhu ḡayyēbtī il-qumr min bēn ʿainēki lī lī lī lī.

My bride, we have sent greeting to you ;
Your bracelets of gold befit your hands ;
The circlet of diamonds befits your forehead ;
You have caused the moon to disappear (by the
radiance of the diamonds) between your eyes.

ejbinik for *jebbinik*. In regard to this pronunciation, Professor Torrey writes: "In a word of two or more syllables, beginning with a short open syllable, the first vowel sound is often transposed, so as to stand before the first consonant, instead of after it." Thus we have *mlīḥ* or *emlīḥ*, *ketir* or *ektir*, etc.

7.

ايها الله معك الله معك
ايها كتر البكي ما بينفك
ايها ان كان مسمار في بيت ابوكي
ايها انبعيه وخديه معك لي لي لي لي

ēha ulla mazik ulla mazik

ēha kutr il-bikī mā byinfusik

ēha in kām mismār fī bēt abākī

ēha ūkbavīh ū-ḥudīh mazik lī lī lī lī.

God be with you, God be with you,

Much weeping will not profit you;

If there is a nail in the house of your father,

Draw it out, and take it with you.

The second half of this song means that on this great occasion of her life, the bride's father will allow her to take anything she wishes from his house, even to the very nails.

8.

ايها يا عروس قومي لنسيم فيكي

ايها عنا علالي مثل علاليكي

ايها حماك حبيبها وعزيبها

ايها اعمليبها بدال امك تربيتيكي لي لي لي لي

ēha yā ʿarūs qumī lnsīr fīkī

ēha ʿanna ʿalālī mīl ʿalālīkī

ēha ḥumātīk ḥebbīha ū-ʿuzzīha

ēha ʿamlīha biddl immīk trobbīkī lī lī lī lī.

Rise, oh bride, let us escort you ;

We have upper chambers like your upper chambers ;

Love and respect your mother-in-law ;

Make her, in your mother's place, train you.

عندنا for عنا. This contraction is common in the Lebauon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation *ʿandana*. This use of J with the first person of the imperfect with the meaning "let me," "let us," is comparatively rare. More frequent is the use of the verb *خلي*. The above form would be *خلينا نسيم*.

Cf. Dalman p. 212. In place of *lnsīr*, Dalman has *lanzūr*.

(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

ايها عروشنا طالعة من دار ابوها
ايها يا عروس لتي ديال فسطانك
ايها مال النخل لتن شاف قامتها
ايها فتتح الورد من راس الطرابيني لي لي لي لي

ēha zarāṣna ṭālzu min dār abūha

ēha yā zarās liminā dīyāl fustānik

ēha māl in-nuḥl limnan šāf kāmūtha

ēha fettah il-ward min rās it-trābīnī lī lī lī lī.

Our bride is ascending from the mansion of her father.

Oh bride, raise the train of your dress.

The palm bent when it saw her figure ;

The roses opened from the ends of the branches.

(c) Songs in the bride's honor after her entrance to the bridegroom's house.

10.

ايها مين قال عنك سمرا يا طلعة البدر
ايها يا سوسم مقشور يا غسل شهد
ايها انا لحط لك ضهري لقطعك النهر
ايها يا حبيبة قلبي ويا كنة الدهر لي لي لي لي

ēha min kāl zannik samra yā ṭulāt il-bedrī

ēha yā sinsum maḳṣūr yā ḡasel šehdī

ēha ana lehṭi lik ḍaherī likṭṭarūk in-nuḥrī

ēha yā ḥabībet kulbī ū-yā kinnet id-ḍahrī lī lī lī lī.

Who said that you are brown, oh face of the full moon,

Oh peeled sesame, oh honey-comb?

Let me put my back for you, let me take you across the river.

Oh beloved of my heart, oh daughter-in-law forever.

11.

ايها دق لك طبول الفرح من دخلتك لباب الدار
ايها فتح لك الورد والنسرين والازهار
ايها بتخورنا زعق وطرياتنا تشعل نار
ايها سلم سلم تم اللي عليكي شار لي لي لي لي

éhu dḥkḥ lik ṭubūl il-furḥ min daḥultik li-bāb id-dār
éhu fettiḥlik il-ward win-nisrin wil-azhār
éhu baḥḥurnā zāqḥ ṭ-ṭraiyātna tḥšil nār
éhu sellim timm illi salēki šār li li li li.

The drums of happiness played for you since your entrance to
the door of the mansion;
The roses and the white roses and the flowers opened
for you;
Our incense burned high, and our chandelier will blaze with fire;
(God) give peace to the mouth which advised you.

ثريانا for طرياتنا.

12.

ايها اهلا وسهلا بالحلوة اليوم ضيفتنا
ايها اهلا وسهلا بالحلوة اليوم شرفتنا
ايها كنتي غريبة واليوم صرتي كنتنا
ايها بشرت فيكي يا حبيبة كل عيلتنا لي لي لي لي

éha āhel' au-séhela bil-ḥelwi il-yóm ḍaifitna
éha āhel' au-séhela bil-ḥelwi il-yóm šarrnḥitna
éha kunti ġprībi wil-yóm šrti kinnitna
éha bešsert fiki yā ḥabībit kull zailitna li li li li.

Welcome to the beautiful one, to-day she is our guest;
Welcome to the beautiful one, to-day she has honored us.
You were a stranger and to-day you have become our daughter-in-law;
I have given the good news of you, oh beloved of all
our family.

After the letters ح, خ, ط, ظ, ص, ض, ع, and ق, ي is generally pronounced *ai*. To this rule, however, there are many exceptions. There are differences according to locality: in Beirût and its vicinity صيف and ضيف are pronounced *šif* and *ḍif*; in the Lebauon, *šaiḥ* and *ḍaiḥ*. هالك (contraction of هكذا) in Beirût is *hāk*, in Northern Lebanon, *haik*.

13.

ايها يا بيضة يا غضة

ايها يا سمكه في البحر تلعب بسناسل فضه

ايها حطينا لابوكي من المال تا يرضي

ايها اصلحي بينا ما عاشت البغضه لي لي لي لي

ēha yā baiḍa yā ḡuḍḍa

ēha yā semeki f'īl-baḥr tilsab bi-sindasil fuḍḍa

ēha ḥattēna labūkī min il-māl tā yōrḍa

ēha ḡṣelḥi bēnna ma wāṣit il-buḡḍa li li li li.

Oh fair, oh fresh one,

Oh fish playing in the sea among chains of silver;

We paid the money to your father, so that he should be satisfied;

Make peace between us; may the hate not survive.

Cf. Dalman p. 264.

Songs in honor of the bridegroom.

14.

ايها شوها العريس اللي حبه بيت حماه

ايها كبيرهم ورغيرهم وقعوا بهواه

ايها قال العريس انا حبيتهم اكثر

ايها نزلوا على قلبي احلى من السكر لي لي لي لي

ēha ša hel-zaris illi ḥebbāḥ bēt ḥamāḥ

ēha kebīrhum ū-ʿazīrhum wəḡāzū bi-ḥawāḥ

ēha kāl il-zaris ana ḥabbēthum aktar

ēha nizlū ʿalā qalbī aḥlā min is-sukkar li li li li.

What bridegroom is this, whom the family of the mother-in-law loved ?

Their eldest and their youngest fell in love with him.

The bridegroom said, "I loved them more;

They made an impression (lit. descended) on my heart
sweeter than sugar."

for the classical العروس ها العريس
صغيرهم.

15.

ايها حلت الصلا حلت الصلا

ايها وارتفعت النجمة فوق بواب العليا

ايها يا مين يبشر ميمته

ايها تكلل عريسنا اكليل الهنا لي لي لي لي

cha hollit is-sala hollit is-sala

cha wirtefazit in-nejmi fuk buwāb il-vōlyā

cha yā min yebššir mēmtū

cha tekollēl zārisnā eklil il-henā lī lī lī lī.

The service is finished, the service is finished,

And the star has risen above the doors of Heaven.

Oh who will give his mother the good news ?

Our bridegroom has been crowned with the crown
of happiness.

صلا for اميمته. The verb
تكلل has come to mean simply "to be married" (see Wortabet).

Miscellaneous songs at weddings.

16.

Song to the bridegroom's family.

ايها عصفور عا الدالية بلبل يترغل له

ايها اخدين بنات الاصايل الله يستهلهم

ايها انا لروح للسلطان عبد الحميد واقول له

ايها لحظه من عروستنا بتسرى عسكرن كله لي لي لي لي

ēha saṣfār sād-dāyī bilbul yitrǧillū
ēha āḥdīn bināt il-aṣḥyil ulla yesehhilhū
ēha ama lerāḥ li-sultān sabd il-ḥamūd ā-ḥillū
ēha lnhza min sarūsūtna blinca zaskarak killū li li li li.

A bird on the vine, a nightingale will sing for him;
 (You are) taking the daughters of the nobles, may God
 help them.

Let me go to the Sultān Sabd il-Ḥamūd, and say to him,
 "A glance 'from our bride is worth the whole of your
 army."

يترغل له: the root *رغل* seems to be derived from the classical form *غر*, which has the same meaning. When a pronoun occurs with the preposition *ل*, the resulting word is pronounced as though it were a part of the preceding verb; in the present case this has resulted in pronouncing the two words in such a way that the *غ* is pronounced without the *šēda*, which would regularly be found in this form of the verb. *killū*: in the vernacular, the *l* of the first person singular of the imperfect is often omitted.

Cf. Dalman p. 212, Littmann p. 61, No. 8.

17.

Song for the priest.

ايها يا خورينا يا لابس
 ايها يا سكر اليابس
 ايها يا معتد الصبيان
 ايها يا مكلل العرايس لي لي لي لي

ēha yā ḥūrīna yā lābis *ēha yā sukknr il-yābis*
ēha yā mazammid iṣ-ṣubyan *ēha yā meklillil il-zarāyis li li li li.*

Oh our priest, oh well-dressed one, Oh dried sugar;
 Oh baptizer of the boys, Oh marrier of the brides!

Cf. Littmann p. 22, No. 85.

18.

A girl's song for her four brothers.

ايها اخوتي اربعة اربعة يا ربي خليهم
ايها يلعبوا بالسيف والترس قدام باب علايهم
ايها اطل من الشباك امهم وتناديهم
ايها وتصرخ بالصوت يا ربي خليهم لي لي لي لي

ēha aḥātī arbaḥ arbaḥ yā rabbī ḥallīhum
ēha yilʿabū bis-sēf wāt-turs qadām bāb ʿalāyihim
ēha iṭṭal min š-šibāk amhum witaḍāyihim
ēha ū-tisrēḥ biṣ-ṣawt yā rabbī ḥallīhum lī lī lī lī.

My brothers are four, four, oh Lord, preserve them;

They play with the sword and the shield before the door
of their upper chambers.

Their mother looks from the window and calls them,

And eries out, Oh Lord, preserve them.

أَاطَل for أَطَل. Cf. Littmann p. 22, No. 77.

19.

A girl's song for her small brother.

ايها خي الزغير دراع الجوخ بيلته
ايها اجي ورد الجوري لخدمته وشته
ايها ستوا يا بنات ستوا
ايها تعلموا يا شباب لعب الجريد منه لي لي لي لي

ēha ḥaiyī iz-zǧīr dras ij-jūḥ bilimnū
ēha ija.ward ij-jūrī li-ḥōdemtu ū-šemmnū
ēha semmnū yā bināt semmnū
ēha tawallēmū yā šebāb lūḥ ij-jerūd minnū lī lī lī lī.

A *drā* of cloth will cover my small brother;
The roses of Bengal came to his service, and he smelled
them.

Pronounce the name of God, oh maidens, pronounce the name
of God.

Learn from him, oh youths, the play of the sticks.

A *drā* is about 26 inches. سَمَو: to pronounce the name of
God is to guard against the influence of the Evil Eye. Cf.
Dahman p. 186. لعب الجريد: a game in which the players
throw short light spears at each other. Sometimes played on
horseback.

20.

A girl's song for her two brothers.

ايها اخوتي تنين ملي تنين
ايها يا حبة الدولو على الجبهتين
ايها لتا راحوا لعند اننديهم وحكوا ها الكلمتين
ايها تغامزوا الحكم وتالوا ها الشباب من اين لي لي لي

ēha aḥūtī tnēn millī tnēn

ēha yā ḥabbī il-lālā zalaʿj-jibhetēn

ēha limma rāḥū lazōnd efendihum ā-ḥakū hel-kilmētēn

ēha tegāmazū il-ḥekkām ā-ḥālā heṣ-ṣebāb mnēn lī lī lī.

My brothers are two; what two!

Oh pearl on the two foreheads!

When they went to their Effendi and spoke these few words,
The governors exchanged looks, and said, "Whence these
young men?"

21.

Song for a young man present at a wedding.

ايها قولوا يا ناس كلکم قولوا
ايها شوها الشاب الطريف ومزينه طوله
ايها تمه خاتم دهب محبوك بلولو
ايها عقبال امه وحياته يرلغطوا له لي لي لي لي

éha kálû yâ nâs killkum kâlû
éha šû heš-šebb iz-zurîf û-mizênû pâlû
éha timmû hâtim deheb mahbûk bi-lûlû
éha ukbâl immû û-huydû gizuljûdû li li li li.

Say, oh people, all of you say,

Who is this handsome young man, whose ornament is his
height;

His mouth is a ring of gold set with pearls.

I hope that his mother and his sisters will sing for him.

(Cf. Littmann p. 18, No. 39; p. 63, No. 11.)

22.

Song for a small boy named ʔādîl.

ايها عادل زغير عا بسط الحرير يمشي
ايها كفه محنا صبيعه زيد محشي
ايها سألت رب السماء والواحد العرشي
ايها كان القمر بالسماء شو نزله يمشي لي لي لي لي

éha ʔādîl zunjayyur ʔa bust il-hurîr yimšî
éha keffû mahanna šubîvâ zebed melšî
éha se'elt rabb is-semâ' wil-wâhid il-ʔaršî
éha kân il-qumûr his-semâ' šû nézzelû yimšî li li li li.

ʔādîl is small, and he walks on carpets of silk;

His palms are colored with henna, and his fingers are
smeared with ointment.

I asked the Lord of Heaven and the Enthroned One (lit. the one
of the throne);

"The moon was in the heavens, what brought it down to
walk?"

Henna is put on the hands as a sign of rejoicing.

23.

Song for the guests while food is being served.

ايها صحتين وصحة ايها اربع عوافي معها
ايها اربع غراير سمس ايها على كل حبة صحة لي لي لي لي

ēha ṣaḥḥtēn ū-ṣaḥḥa *ēha arbaṣ zawāfī mazha*
ēha arbaṣ ḡrāyir samsam *ēha zala kill ḥabbi ṣaḥḥa lī lī lī lī.*

A double health and a health, And four healths with it;
 Four sacks of sesame, For every grain a health!

غراير: 1 ḡrāri = 12 midds, or 216 litres.

Cf. Jessup p. 329, Littmann p. 23, No. 95.

24.

Song for a young man.

ايها يا خواجه بطرس يا سيفين يوم الحرب
 ايها يا شمع مكة وضو القمر عا الدرب
 ايها باعت لك السلطان يا سميع القلب
 ايها اقتل واشنق وعلق المشنقة عا الدرب لي لي لي لي
ēha yā ḥwājja buṭrus yā sēfēn yōm il-ḥarb
ēha yā šemaz mekki ū-dau il-kammar zād-derb
ēha bāzōtlak is-sultān yā sēmī il-qalb
ēha aḡṭul wiṣṣuuk ū-sallik il-mešnaḡa zād-derb lī lī lī lī.

Oh Ḥwājja Buṭrus, oh two swords in the day of war,
 Oh candles of Mekka, and light of the moon on the road!
 The Sultān is sending (word) to you, oh upright of heart,
 "Kill and hang and erect gallows on the road."

The title خواجه is applied only to a man who is a Christian.

FUNERAL SONGS.¹

25.

Song for a young unmarried woman.

حملت ست الصبايا حملت بدھا تروح
 حملت من دار ابرھا والغطا الابيض يلوح
 غراب البين اجي وراھا تال بلاھا ما بروح
 يا بيھا حلوف علیھا بنتك ما تخليھا تروح
 وحياة بي عا الدار ما بقى لي رجوع ٥

¹ See Dalman p. 316.

<i>hummelit sitt iṣ-ṣpāya</i>	<i>hummelit biḍḍha trāḥ</i>
<i>hummelit min dār abūha</i>	<i>wil-ḡuṭa il-aḡyaḍ yilāḥ</i>
<i>ḡorāḥ il-bēn ija weraḥa</i>	<i>kāl bēlāha ma brāḥ</i>
<i>yā bēha ḥlāf walāha</i>	<i>hintak ma ṭḥallika trāḥ</i>
<i>wā-ḡayāt bēy . . .</i>	<i>wā'd-dār ma baḡallī rajā. 5</i>

The princess of the maidens is ready (lit. has packed);

ready and she wishes to go;

Ready (to go) from the mansion of her father,
and the white veil gleams (about her).

The Raven of Death came before her,
he said, "Without her I shall not depart."

Oh her father, swear for her,
that you will not (lit. do not) let your daughter go.

"By the life of my father,
for me there will be no return to the mansion." 5

ست: in the translation, I have given the original meaning of "princess," rather than the ordinary meaning of "lady." احلف for حلف.

26.

Song for a young woman.

على آيش بندبك يا نعدوعتي	تحت فَيّ الجوز بضو القمر
كيف بندبك وبيك غايب	والشمع يجيبته وما عطاني خبر
<i>talḥ fāy ij-jōz bi-ḡan il-kummur</i>	<i>uḷēš bindbik yā nānāzotī</i>
<i>wik-šemas bi-jēltā ū-mā wāḡanī</i>	<i>kif bindbik ū-bēyik ḡāyib</i>
<i>ḡanbūr.</i>	

Why must I mourn you, oh my delicate one,
under the shade of the walnut-tree, in the light of the moon?
How shall I mourn you and your father absent;
and the candles are in his pocket, and he gave me no word.

الشمع: in the vernacular, both شمع and شمعات are used for the plural. In funeral songs, a girl is often likened to a bride. For the use of the candles in this connection, see note to No. 5.

27.

Song for a married woman.

يا ست ساره يا وردة مغضة يا كوكب بقنديل فضة
يا جرجي سرع للحكيم جيبه الاخوه بفراقك ما بترضى
يا ست ساره يا سكر ذباتي يا قمع الزبد مع البنات
يا ست ساره يا غبنك تموتي متلك ما تجيب الوالدات

yâ sitt sâra yâ wôrli mojqûḏa
yâ kaukeb bi-ḡandil fuḏḏa
yâ jôrji sarâ lil-ḥukim jîbâ
il-ôḡri bi-fṛâḡik ma btôrḏa
yâ sitt sâra yâ sukkar nebâtî
yâ ḡumîz iz-zebed maṣ il-bindî
yâ sitt sâra yâ ḡubnik tmâtî
mîllîk ma tġib il-wâldât.

Oh Sitt Sâra, oh fresh rose,
oh star in a silver lamp!
Oh Jôrji, hasten to the doctor, and bring him;
the brothers will not consent to your departure.
Oh Sitt Sâra, oh sugar-candy,
oh cruse of perfume among the maidens;
Oh Sitt Sâra, oh the affliction for you to die!
The mothers will bear no more like you.

ست : see note to No. 25. اسرع for سرع.

28.

Song for a married woman, who died in childbirth.

تأبته طالعه بطقمها الكشميري
لابسه الحاتم بايد اليمين
طالبة ابوها بدّها تقشعه
خايفه من الموت من حال التقييل

واشرق يا قمر من فوق حارتها
شف لي ها العروس وشو سخونتها
شف لي يا قمر ان كانها طابت
وان كان ماتت يا دل ميمتها

tābtī tāsa bi-tokmha il-kuḥmīrī
lābsī il-ḥātīm bīd il-yāmīnī
tābi abāha biddha tikṣavū
ḥāyift min il-māt min ḥāl it-toḳīlī
wiṣrik yā ḥumūr min fāk ḥārūtha
ṣifti hel-sarīs ū-āā shāwūtha
ṣifti yā ḥumūr in kānha tābit
win kān mātīt yā dill mēmūtha.

Tābtī is ascending in her Cashmere dress ;
wearing the ring on her right hand.
Seeking her father, she wishes to see him ;
she fears death, and the dismal (lit. heavy) state.
Rise, oh moon, over her house ;
see for me this bride, and what is her sickness ;
See for me, oh moon, whether she recovered ;
and if she died, oh the affliction of her mother!

29.

Song for a married woman.

حلي بشعرك يا عروس حلي
حلي بشعرك يا مستنظرة الحني
حلي بشعرك لأمك تولي لها
يا أمي للموت ما حلي
لتي فساطينك حاج مددرة
يا مشيتك بالدار كرج وغندرة
يا مشيتك بالبيت سبح الخالق
وبتوب صيني زايرة المقبرة

ḥellī bi-šazarik yā zarūs ḥellī
ḥellī bi-šazarik yā muštānizira il-ḥennī
ḥellī bi-šazarik la-immīk kālīlha
y'immi līl-mōt ma ḥollī
līmī fšāṭīnik ḥāj nūlārdara
yā mešītik bid-ālār karj ā-ḡundara
yā mešītik bil-bēt subḥ il-ḥāllīk
ā-bi-tōb šinī zāira il-muḡbara.

Loose your hair, oh bride, loose it,
 loose your hair, oh you who are expecting the henna;
 Loose your hair, say to your mother,
 "Oh my mother, it is not time for death."
 Gather your dresses, better than that they should be scattered.
 Oh your walking in the mansion is dainty and elegant;
 Oh your walking in the house is praise for your Creator,
 and in your dress from China you are visiting the cemetery.

30.

Song for an unmarried girl.

قومي يا بنتي قومي ما حلك لها النومه
 قومي واجهي بتيك جايب لك سبع طقمومه
 سبع طقمومه من الجداد تلبسيهم عا العياد
 يا امها فكي الجداد شحي بنتك هون
kūmī yā bintī kūmī ma ḥollīk li-hen-nōmī
kūmī wajjhi bēyīk jāyīblik sebaṣ ṭṭqūmī
sebaṣ ṭṭqūmī min ij-jedād tūlbiḥum ʔāl-ʔayād
yā immha fikkī il-ḥudād šahī bintīk hōnī.

Rise, oh my daughter, rise, it is not time for this sleep;
 rise, meet your father, who is bringing you seven dresses;
 Seven new dresses, and you will wear them for the feasts.
 Oh her mother, take off the mourning, your daughter is
 here.

هونا for هون. Both pronunciations *hōn* and *hōnī* are com-
 mon.

31.

Song for a young woman named Lamis.

يا لَمِيس يا صَبِيَّة	يا قلوب الجوهرية
يقول البواب حيدي	شو بتريدي يا صبيّة
يقول البواب حيدي	شو بتريدي يا صبيّة
بريد ما رادوا الصبايا	على العياد اسوار بايدى

yā lamīs yā ṣubīyyi
yekūl il-bawāb hīdī
yekūl il-bawāb hīdī
brīd mā rādū is-ṣubāya

yā klāh iz-jawherīyi
šū bitrīdī yā ṣubīyyi
šū bitrīdī yā ṣubīyyi
zālā' l-suyād iswār hīdī

Oh Lamis, oh young woman,
 oh essence (lit. hearts) of the jewels.
 The door-keeper will say, "Go away;
 What do you wish, oh young woman?"
 The door-keeper will say, "Go away;
 What do you wish, oh young woman?"
 "I wish what the young women desired,
 for the feast-days, a bracelet on my hand."

32.

Song for a young woman named Tābti.

سلامتك يا امّ العيون الدبلاني	لبسك حرير وحارمك كتّان
هادي قابته وخالقي ازا تبدلت	شبه القمر الهال بنيسان
سلامتك يا امّ العيون اللوزية	لبسك حرير وحارمك وردية
هادي العروس وخالقي لو تبدلت	شبه القمر ولو هل بالصيفيّة

salāmtik yā imm il-ʿayyān id-diblāni
libsik ḥarīr ū-mḥārmik kittāni
hādī tābti wa-ḥālkī iza tbéddelet
šibi 'l-kumūr il-hāll bi-nīsāni
salāmtik yā imm il-ʿayyān il-lauzīyi
libsik ḥarīr ū-mḥārmik wōrdīyi
hādī l-ʿarūs wa-ḥālkī lau tbéddelet
šibi 'l-kumūr ū-lau hall biš-ṣaiftīyi.

راح حكيم العساكر	صاح ديك العرش باكي
دشروها على البيادر	طلعو الحمرا لجموها
لدار بيته ميثلوها	طلعو الحمرا لجموها
بسوقك والدكاكين	يا سودان خنتينا
مراكب رست عا المينا	يا بيته لاقيههم
يلبق لدعائه	ضرب السيف كله
عبيد يلعبوا بالسيف قدامه	سيدي قاصد الحمرا لهرجها

<i>yâ hukâm zâ stambûl wudlêna</i>	<i>lis-sultân zabd il-mejid wudlêna</i>
<i>lis-sultân zabd il-mejid û-lis-</i>	<i>yijû hiuni fik yuzâna</i>
<i>sebaz mlâk</i>	
<i>sâh dik il-varš bâkî</i>	<i>vâh hukâm il-zasâkir</i>
<i>tollezû il-hamra lejmanêha</i>	<i>deššerâha wahet-biyâdîr</i>
<i>tollezû il-hamra lejmanêha</i>	<i>li-dâr bêyû mēyêlêha</i>
<i>yâ sūdân hintîna</i>	<i>hi-sûkik mid-dikkêkin</i>
<i>yâ bêyû lâkîhun</i>	<i>mrâkib resit zâl-mînu</i>
<i>durû is-sēf killû</i>	<i>yilluk li-dirâwê</i>
<i>sâhê kâzid il-hamra li-herjha</i>	<i>zabûd yidzabû bis-sēf kuhlâmû.</i>

Oh Doctor, we have sent to Constantinople,
to the Sultân Zabd il-Mejid have we sent;
To the Sultân Zabd il-Mejid and to the seven kings;
they will come, they will comfort us for you.
The cock of the heavens crew, weeping;
the doctor of the troops has gone.
Bring forth the bay mare, bridle her;
let her go to the threshing-floors.
Bring forth the bay mare, bridle her;
to the mansion of his father, take her.
Oh Sudân, you have mocked us,
in your market, and in your shops.
Oh his father, meet them,
the ships have anchored in the harbor.
The beating of the sword, all of it
befits his arms;
My lord wishes the bay mare to caracole.
Servants will play with the sword before him.

L. 2: هم for هن. L. 4: لجموها for الجموها.

35.

نص ساعه وقفوني
تا يجوا كّل القرايب
ويحملوا عني المصائب
خاطرک يا امي الحنونه

*yā yfālī hemelānī
tā yijū kull il-knrāyib
tā yijū kull il-knrāyib
ḥaydillī ḥid-dār sālū*

يا رفاثي حملوني
تا يجوا كّل القرايب
تا يجوا كّل القرايب
بعد لي بالدار ساعه

*nuṣṣ sālū wnkḥfānī
tā yijū ymceddayānī
tā-yēhemelū zannū 'l-muṣāyib
ḥāḍrik yā imnū il-ḥanānī.*

Oh my comrades, carry me,
for a half hour, raise me;
Till all the relatives shall come
till they come and bid me farewell;
Till all the relatives shall come,
and shall bear the troubles from me.
I have still an hour in the mansion;
farewell, oh my compassionate mother.

L. 1: حملوني for نص. L. 2: كّل is pronounced either *kull* or *kill*.

36.

مصيبة رحلت علي
كان لها البين صايب
يا امي وابكي علي
الموت ما فيه شmate

5 كان خي ورغيقاني
يا خليل يا عيني
دشروني بالغرايب
والبسوا برائع علي
وقولوا للبيبة الحزينه
يا ملاك الحارس يا عيني 10

يا ختي وارفض لي
هي مصيبة من المصايب
قوموا نوحوا يا قرايب
ابكوا علي يا اخواني
اخر مده من حياتي
وصاروا يصيحوا بالصراي
كيف صارت ها المصايب
قوموا نوحوا يا قرايب
شيلوا عن قلبي الضيم
يا العدرا تسلييني

<i>yâ haiyî wörkud lëyî</i>	<i>moşgîbî â-hollit zalëyî</i>	
<i>hi moşgîbî min il-moşgîgîb</i>	<i>kân leho il-bên şâyîb</i>	
<i>ḡāmwā nāḡhā yâ ḡorāyîb</i>	<i>yâ imwā wibkî zalëyî</i>	
<i>ihkâ zalëyî y' aḡwāḡî</i>	<i>il-māt nua fîh šemātî</i>	
<i>nḡor mādli min ḡayātî</i>	<i>kân haiyî wörfîḡātî</i>	5
<i>â-şāḡrū yeşîḡhā hiş-şimātî</i>	<i>yâ ḡulil yâ wainēyî</i>	
<i>kîf şārit hel-moşgîgîb</i>	<i>dişşerānā kâl-ḡorāyîb</i>	
<i>ḡāmwā nāḡhā yâ ḡorāyîb</i>	<i>wāḡbisā berāḡîş zalëyî</i>	
<i>şilā van ḡulbî iḡ-dāimî</i>	<i>â-ḡālā lîl-mēmi il-ḡozimî</i>	
<i>yâ 'l-sudra tsellenimî</i>	<i>yâ melāk il-ḡāris yâ wainēyî.</i>	10

Oh my brother, hurry to me;
a woe has fallen upon me.

It is a woe of woes;
death was descending (to be added) to it.

Rise, lament, oh relatives;
oh my mother, weep for me;

Weep for me, oh my sisters.
death has in it no rejoicing.

The last part of my life,
my brother and my comrades were (present); 5

And they began to cry out with their voices,
"Oh Ḥalil, oh my eyes!"

How did these woes arise?
They left me in the foreign lands.

Rise, lament, oh relatives,
and put on black veils for me.

Lift the trouble from my heart,
and speak to the sad mother.

Oh Holy Virgin, receive me;
oh Protecting Angel, oh my eyes! 10

In several places, the conjunction , has been used where it seems unnecessary; there are really two clauses where we should expect only one. In a translation of l. 1, the unexpressed meaning might be indicated as follows: "Oh my brother, (rise) and hurry to me; (there is) a woe, and it has fallen upon me."

L. 6: عيني *ainî* is a term of endearment. The plural عيون *ayn* is also used in the vernacular.

37.

<p>تندفن تحت التراب فرائهم هدهد قوامي مات عنتر ابو الشباب كان يسرى الف راجل دق عا شريط الرباب حين ما اجوا يودعوني ني بعدهم سليوني عا القبايب والنسايب ني بلايي دشروني اه يا عمى عيوني</p>	<p>حيف يا حلو الشوارب الموت هدهد عزامي مين بعده يشيل قوامي مات عنتر ابو المراحل يا ختي واركن عا جل داب قلبي وعيوني الموت فراق الحبايب الموت فراق الحبايب اه من عظم المصايب ني بلايي اتركوني صاحت الام الحنونه</p>
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10

ḥaif yā ḥelā iṣ-šawārib
il-mōt hedhed ʔazāmī
mān baṣdā yešil ḥmōdmī
māt ʔantar abū'l-merāʔil
yā ḥaiyī wōrkūl ʔajil
dāb ḥallī ū-ʔayānī
il-mōt frāk il-ḥebdayib
il-mōt frāk il-ḥebdayib
ah mān ūʔm il-maṣayib
fi blāyī atrakūnī
ʔaḥit il-imm il-ḥmūdānī

tindefin taht it-trāb
frāḫhum hedhed ḥmōdmī
māt ʔantar abū'š-šebābī
kān yisra ʔlf rāʔil
dāḫ ḫā šerit ir-rebāb
ḫin ma iʔn yuʔeddāʔnī
fi baṣadhum seḫyānī
ʔā'l-ḫordayib wa-n-neṣdayib
fi blāyī deššerānī
ah yā sama ʔayānī.

5

10

Alas, oh handsome (possessor) of the moustaches,
that you should be buried under the earth.
“Death destroyed my strength,
their departure has taken away my support.”
Who after him will bear my burden?
Bantar, chief (lit. father) of the youths, has died;
Bantar, father of courage, has died;
he was worth a thousand foot-soldiers.

" Oh my brother, run quickly,
 pluck the string of the *rebâb*. 5
 My heart and my eyes melted
 when they came to bid me farewell.
 Death is the departure from the loved ones;
 in their distance they forgot me.
 Death is the departure from the dear ones;
 (the trouble falls) on the relatives and the loved ones.
 Ah! the heaviness of the woes!
 In my trouble they left me,
 In my trouble they forsook me." 10
 The compassionate mother cried,
 " Oh the blindness of my eyes!"

Lines 1, 3-4, and 11 are the direct utterances of the singer, while lines 2 and 5-10 are supposed to be quoted from the deceased doctor. L. 4: *šantar* is still regarded as one of the great mythical heroes.

The next four songs were for a young man named *Šašid*.

38.

طاب النوم في عينيك وجربها الطقومة عليك لا طول غيباتك قد يش حزنانين عليك	حاج نايم يا عريس قوم اطلع عا الحارة قوم اطلع بحياتك لو بتشوف حياتك
<i>ḥājj nāyim fī ʿaynīk</i> <i>ḡūm uṭlaṣ ʾaṭṭ-ḥāra</i> <i>ḡūm uṭlaṣ biḥyāṭak</i> <i>lau biṭṭāf ḥayḏīak</i>	<i>ḥājj in-nāim fī ʾaynīk</i> <i>ū-jerrīb ḥeṭ-ṭḡāma ʾalēk</i> <i>la ʾawwīl ḡaibāṭak</i> <i>ḡoddēš ḥeznānīn ʾalēk.</i>

Enough sleeping, oh bridegroom;
 the sleep was pleasant in your eyes.
 Rise and go up to the house,
 and try on this raiment.
 Rise and go up in your strength;
 do not prolong your absence.
 Were you to see your sisters,
 (you would know) how grieved they are for you.

L. 3: *طول* for *تطول*. *غيبتك* for *غيباتك*.

39.

الحارة يا سعيد هجرناها من يوم الرحلة وما دخلناها
 من يوم الرحلة يا عريس نحنا بوابها بالنيل صبغناها
 [الزين]

يا سعيد بنتك شتافت لك بدّها تشوف شو جار الزمان
 [عليك]

يا سعيد لا طول غيابتك ان طولت امك بتحنن عليك
 سعيد حجيتك لحارته الزينة يا ما احلى الطقومة معلقين 5
 يا ما احلى سعيد وحجيتك ولتو على العياد والشعانين
 [على البيت]

il-hāra yā saʿīd hājarnāha
min yōm ir-raḥli ū-ma dakhalnāha
min yōm ir-raḥli yā zaris iz-zēn
naḥna buwābha bin-nīl ṣabḡnāha
yā saʿīd bintak šākit lek
bidḍha tšāf šā jār iz-zamān salēk
yā saʿīd la taucil gijābtak
in taucolt innak blehzn salēk
saʿīd mejtū li-hārtū iz-zēni
yā mā 'hla it-toḡāmi mṣallvḡni
yā mā 'hla saʿīd ū-mejtū zala'l-bēt
ū-lennā zala'l-ṣayād wiš-šazānēni.

5

The house, oh Sa'id, we have forsaken
 from the day of (your) departure, and we have not
 entered it;
 From the day of departure, oh handsome bridegroom,
 we have painted its doors with indigo.
 Oh Sa'id, your daughter has craved you;
 she wishes to see how time has changed (lit. oppressed)
 you.

(There will be) a return of Sa'id to his beautiful house.

Oh how splendid are the costumes which are hung up! 5
Oh how handsome is Sa'id, and (how good) his return to the
house;
at least for the feast-days and for Palm-Sunday.

This song recalls the custom, prevalent among all primitive peoples, of deserting a house after there has been a death in it, on account of the belief that the house is haunted by the spirit of the deceased.

L. 4: Cf. غيابتك with غيابتك of No. 38, and غياب of No. 40.

40.

لا تعرف فوق رأسه يا غراب لا تخبرني عن موت الشباب
خبروا سعيد تام من سخنته بتنظره أمه لحد الغياب
يا سعيد يا أبو زنون مبرومة كفتك حرير وعقالها رومي
كفتك حرير وعقالها شكلين وبكيتك حتى عيت عيوني

la tnyfrif fók rāsū yā gvrāb
lu tħnbbbrnū van mōt iṣ-šebāb
ħubbrū sa'id kām min siħntū
btuntuzrū inamū lu-ħaḍl il-ġiyāb
yā sa'id ya'bu zannū mabrūmi
keff'itak ħarīr ū-zaḳālha rāmī
keff'itak ħarīr ū-zaḳālha šiklén
ū-bkītak ħitta ūmyit yayānī.

Hover not over his head, oh raven (of death),
inform me not of the death of the youths;
Say that Sa'id has recovered from his sickness.

His mother will wait for him until the setting of the sun.
Oh Sa'id, oh father of the corded arms,
your *keff'i* is of silk, and its *zaḳāl* is Grecian;
Your *keff'i* is of silk, and its *zaḳāl* is of two materials.
I wept for you until my eyes were blinded.

L. 3: The *keṣṣi* is a head-dress consisting of a square piece of cotton or silk, folded diagonally. It is kept in place by the *uḳḳā*, which is much like a piece of rope, going twice around the top of the head. L. 4: *حتى* is pronounced either *ḥutta* or *ḥitta*.

41.

كنت ناعده شفت الغراب لاني يا ربي خبرني خبر شائي
خبروا امه لسعيد طاب يا غبنه يكرن تحت التراب غاني

kunt kāsōdi šift il-ḡrāb lāni
yā rbbī ḥabbirni ḥabbur šāfi
ḥabbirū immā li-saʿīd ṭāb
yā ḡbna yikān taḥt il-trāb ḡḏfi.

I was sitting and I saw the raven returning.

Oh my Lord, give me the healing message.

Tell the mother of Saʿīd that he has recovered.

Oh his affliction, that he should be sleeping under the ground!

42.

Song for a physician of Bḥamdūn.

وانتقل لايدة اليمين	خشحش الباكور بايد
والذهب للخيالين	رزة الباكور فضة
والحمام منها يطير	حارة سيدي ها العاليه
والعسل منه يسيل	يا دسته ها المبيض
يا لجامه باربعين	يا حصانه ها الحنجل
واليوم فقد منا كبير	باشت العربان علينا

ḥnṣḥnṣ il-bākar biḏā
ruzzit il-bākar fulḏa
ḥārīt šidī hel-ṣālyi
yā destū hel-mbaiyyā
yā ḥṣānū hel-mḥānjel
bāšit il-ṣarbān ṣalēna

ḥintḥḥil liḏā il-yāmīn
wid-deheb lil-ḥaiyālīn
wil-ḥamām minnha yiṭir
wil-ṣasel minnū yisil
yā ḥāmū barbaṣīn
wil-yōm fuḳid minna kebīr.

The staff jingled in his hand
 and he transferred it to his right hand.
 The hook of the staff is of silver,
 and the gold is for the horsemen.
 The house of my lord is this high one,
 and the pigeons fly from it.
 Oh his copper kettle, (which was) this tinned one,
 and the honey flows from it.
 Oh his horse, this white-footed one!
 Oh his bridle, (which cost) forty piastres! 5
 The Arabs have descended on us,
 and to-day a great man has been lost from us.

L. 1: **بأكور** is a staff sometimes carried by prominent men. It is often decorated with strings of coins, which make the jingling referred to in the song. L. 6: The use of the passive, as seen in **فقد**, is rare.

43.

Song for a young man.

سُحَّه بِالْعَلِيَّةِ	لَا تَقُولُوشَ الْعَرِيسَ مَاتَ
بَتَخْتَنَ وَالنَّامُوسِيَّةِ	يَا اخْتَهَ فَرِيشِي لَهُ
وَمَنْفُوتَ الْعَرِيسَ لِلْعَلِيَّةِ	يَا بَيْتَهُ قَوْمَ تَا نَلَاتِيهِمْ

lu tkālāṣ il-ʿarīs māt

yā ḥtū frišilū

yā bēyū kām tenlākīhun

šahhū bil-ʿallīyi

bi-toḥtū win-nemāsiyi

ū-minfaucit il-ʿarīs lil-ʿallīyi.

Do not say the bridegroom died ;
 here he is in the upper chamber.
 Oh his sister, prepare the bed for him,
 the bedstead and the mosquito netting.
 Oh his father, rise, that we may meet them,
 and we will take the bridegroom into the upper
 chamber.

44.

Song for a man.

وخلّي الصدر يتهوّا	يا بُست اعمل له العمليّة
وشال لي ضلعين من جّوا	بُست عمل لي العمليّة
يا عتير تكوّ	جابوا مكاوي وقالوا
وان كان المرض جّوا	شو بيعمل الكيّ

yā bust a-millā il-saṣṣadiyā
bust saṣṣallā il-saṣṣadiyā
jābu mkaṣi ā-kālu
ā hyamīl il-kēy

ā-bust is-ṣṣadr yithawwa
ā-ṣṣallā ḡlazzān min jāwa
yā zatir tekaṣwa
win kān il-marrad jāwa.

Oh (Dr.) Post, perform on him the operation,
 and let the chest take in air.
 Post performed for me the operation,
 and removed for me two ribs from inside.
 They brought a branding-iron and said,
 "Oh poor man, brand yourself."
 What will the branding avail,
 if the disease is inside?

The first line is the direct utterance of the singer, who was the wife of the deceased. The rest of the song is supposed to be quoted from the deceased. As a cure for diseases of all kinds, branding is extensively employed by the natives of Syria. The branding is performed either with a hot iron, or a glowing rag, tightly rolled up. One of the most common places of branding is the top of the head.

45.

A mother's song for her dead child.

لروح للقبير هذّ اساساته
 وقول للقبير لي عندك حبيب هاته
 ردّ عليّ القبير من جّوات اساساته
 قال حبيبك بلي وتحت عضاماته

teráḥ lil-ḡubūr hidd asāsātū
ā-ḡāl lil-ḡubūr lī zandak ḡabīb hātū
mdl wleyī il-ḡubūr min jawwāt asāsātū
ḡāl ḡabībik bilī ā-tvḡḡit wadāmātū.

Let me go to the grave, and destroy its foundations,
 and say to the grave, "You have my dear one,
 give him up."
 From inside its foundations the grave answered to me;
 it said, "Your dear one has rotted, and his bones
 have decayed."

L. 1: اقول and اعدّ for قول and هدّ.

L. 2: عظاماته for عضاماته.

The next two songs were sung by a mother for her two dead children.

46.

يا نجمة الصبح طلّي وارجعي لله
 سلّمي لي على اولادي بجاء الله
 سلّمي عليهم وقولي لهم نحنا
 فترقنا ويجمع جمعنا الله
 يا نجمة الصبح سيّري بالفلا سيّري
 وشوفي لي زين راحوا محبّيني
 وشوفي لي زين حظوا حمولتهم
 والقلب على فراقهم اسود من النيلي

yā nijmt iṣ-ṣubḥ ṭallī wārjazī lillā
sellmī zāṭ'ulādī bi-ḡāh ulla
sellmī zalēhum ā-ḡūlilhum naḡna
fīrāḡna ā-yijmaz jemaṣna ulla
yā nijmt iṣ-ṣubḥ sirī bil-felā sirī
ā-ṣūfilī wēn rāḡā meḡebbīnī
ā-ṣūfilī wēn ḡmṭū ḡamūlilhum
wil-ḡalb zala frāḡhum aswad min in-nillī.

Oh star of the morning, peep out and go back to God;
give my greetings to my children, by the majesty of
God;

Greet them and say to them that we
have been separated, but God will gather us together.

Oh star of the morning, move on in the heavens, move on,
and see for me where my beloved ones went,

And see for me where they put their burdens.

The heart is darker than indigo at their departure.

L. 1: اطلّي for طلي. L. 4: for the sake of the rhyme
النيلي instead of النيل.

47.

ربيتهم مثل دود القزّ رعوانه

وسقيتهم من كفي ودرعاني

لماكبروا شويّة قلت السعد جاني

غراب البين اخدهم وانا الحزينه خلاني

كواني البين بدل الكي كيتين

كيتين على حاجبي وكيتين على عيني

كيّ العلى حاجبي يا ناس داويته

ما ضامني الا الكي على عيني

يا دودة القبر يا حمرا وخشنه

لا تاكلي ديات اولادي وتفكي ازارهم 5

بتعتري امهم وبتخربي ديارهم

rabbēthum miṭṭ dād il-kazz rawnāni

ū-sqāithum min keffī ū-dirānī

limma kibrū šwaiyī kull is-saʿad jānī

ḡorāb il-bēn vḥodhum wana il-ḥuzīni ḥullānī

kawnī il-bēn bedol il-kēy kēyēni

kēyēn zalu ḥājbi ū-kēyēn zalu zainī

kēy il-sala ḥājbi yā nās dawcētā
ma ḥāmmī illa'l-kēy sala xatnī
yā ulādīt il-ḥubur yā ḥumra ā-ḥuṣṣi
lā tākkī dēyāt ālādī ā-ḥikkī uzrārhum 5
biṣatrī immhum ā-biḥarḥi diḡārhum.

I brought them up as delicate silk worms;
 and gave them to drink from my palm and from
 my two arms.

When they grew older, I said, "Happiness has come to me."
 The Raven of Death took them, and left me, the
 sad one.

Death branded me instead of one brand, two:
 two brands on my eyebrow and two on my eye.
 The brand on my eyebrow, oh people, I have soothed,
 only the brand on my eye pained me.
 Oh worm of the grave, oh red and harsh one,
 do not eat the hands of my children, and unfasten
 the buttons of their clothing. 5
 You will make miserable their mother, and will destroy their
 houses.

PROVERBS.

Unless the contrary is indicated, the numbers in the references
 refer to the numbers of the proverbs in the collections cited.

48.

ما بيقرتع في الدست إلا العظام.

ma biḡarṭiṣ fī'd-dist illu'l-zaḍām.

"Nothing rattles in the kettle except the bones."

The most useless people are the only ones who do much talk-
 ing. عظام for عظام.

Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الديك الفخيم من تحت أمه يصيح.

id-dik il-faḥīḥ min taḥt immū yiṣīḥ.

"The clever cock crows from under his mother."

Clever people show their cleverness when they are young.

Cf. Barthélemy 13, Burekhardt 48, Burton 88, Einsler 174, Freytag III 101, Green 3, Harfouch p. 324, Jewett 6, *Kallius 361, Landberg 139, Nofal p. 608, Socin 422, Spitta 28, Tallqvist 56, Tantavy p. 115.

50.

حبيبي بحبة ولو كان عبد اسود.

habibi bhébbā ū-lau kān ʿabd aswad.

"I love my dear one, (even) were he a black slave."

Cf. Barthélemy 40, Burekhardt 227, Burton 131, Green 28 Harfouch p. 324, Landberg 47, Socin 105, Tantavy p. 121.

51.

كانت القدرة ناقصة باتنجانها صارت طائخة ومليانها.

kānit il-ḥidri nāḳṣa bātinnjāni ṣārit ṭaḥḥa ū-milyāni.

"The kettle was in need of an egg-plant; it became full and overflowing."

Used if one person interferes unnecessarily with another's business, when only a slight favor has been desired from him.

Cf. Harfouch p. 329, Jewett 21.

52.

الزيرار بيعلم الدب الرقص.

iz-ziyār biʿallim il-dibb ir-rakṣ.

"The barnacle teaches the bear the dance."

Cf. Harfouch p. 339, Jewett 80.

53.

ان اللبيب بالاشارة يفهم.

in il-lebīb bil-aṣāra yifhem.

"If one is clever, by a sign he will understand."

Cf. Burekhardt 64, 475.

54.

بَحْكِي مَعَكَ يَا جَارَهُ حَتَّى تَسْمَعَنِي يَا كَنَّة.

bāḥkī mazik yā jāra ḥatta tasmaʿī yā kinni.

"I talk with you, oh Neighbor, so that you will hear, oh Daughter-in-law."

Cf. Einsler 83, Freytag I p. 72, III 2557, Harfouch p. 331, Jewett 3, Nofal, p. 595, Soein 554 and ZDMG, vol. 37, p. 197, Tallqvist 127, *Tasliyah p. 20.

55.

مِن الدَّلْفَةِ لَتَحْتَ الْمِزْرَابِ.

min id-delfi li-taḥt il-mizrāb.

"From leaking to under the water-spout."

The meaning is similar to that of our proverb, "Don't jump from the frying-pan into the fire."

Cf. Freytag II p. 236, Harfouch p. 318, Jewett (1) 15, Landberg 21, Nofal p. 627, Tallqvist 179.

56.

لَا تَقُولُ فُولَ حَتَّى يَصِيرَ بِالْمَكْيُولِ.

la tkāl fal ḥatta yiṣīr bil-mekyāl.

"Do not say 'horse-beans' until they are in the measure."

Cf. Bauer 84, Burton 83, *Fāris p. 203, Fitzner p. 129, Harfouch p. 332, Nofal p. 606, Tallqvist 149.

57.

الطَّمَعُ ضَرٌّ مَا نَفْعُ.

it-ṭmaʿ dḥrr mā nafʿ.

"Greediness is poverty, not profit."

58.

كل ديك على مزبلته صياح.

kull dik ʔala mēzbeltū ʔaiyāḥ.

"Every cock crows on his own dung-hill."

Cf. *Berggren p. 230, Burton 47, Einsler 12, *Fāris 200, Harfouch p. 330, Jewett (1) 4, Nofal p. 608, Soein 190, Tallqvist 139.

59.

امرق على نهر عجّاج ولا تمرق على نهر هادي.

imruḥ ʔala nahar ʔaǧǧāǧ ū-lā timruḥ ʔala nahar hādī.

"Ford a boisterous river, and do not ford a smooth river."

A gruff, boisterous person is the best to trust.

Cf. Bauer 47, Jewett 32, Nofal p. 603.

60.

كنزة الايادي تحرق الطعام.

kitret il-ayādī tehrūḥ iṭ-ṭaʔām.

"Many hands burn the food."

Cf. Burton 178, Freytag III 2611, Jewett 42.

61.

رغيف برغيف ولا يبات جارك جوعان.

ruǧiṣ bi-ruǧiṣ ū-lā yibāt jārak jūʔān.

"Loaf for loaf, and your neighbor will not sleep hungry."

Cf. Barthélemy 49, Bauer 49, Burton 38, *Fāris p. 197, Harfouch p. 325, Landberg 128, Tallqvist 64.

62.

كرامتك يا عين تكرم مرج عيون.

karāmtik yā ʔayn tikram merj ʔayūn.

"For your sake, oh eye, Merj ʔayūn is honored."

For a man's sake, his friend will be honored. Merj ʒayfūn (lit. Meadow of Springs) is the name of a village of the Lebanon. The same word being used for "eye" and "spring," this proverb has a force in the original which it loses in the translation.

Cf. Nofal p. 622.

63.

البطن على لقمه والشر على كلمه.

il-buṭṭa ʔala liqmi wiṣ-šurra ʔala kilmi.

"The appetite at a monthful, and the evil at a word."

Cf. Bauer 48, *Berggren p. 187, Burckhardt 312, Burton 179, *Fâris p. 192, Nofal p. 613, Socin 366 and 367, Tallqvist 33 and 174.

64.

عيش يا كديش حتى يطلع الحشيش.

iš ya kediš ḥatta yuṭlas il-ḥašiš.

"Live, oh nag, until the grass grows."

Used when one person wishes to put off another by promises.

Cf. Burckhardt 425, Burton 91, Einsler 89, *Fâris p. 199, Freytag III 2217, Jewett 68, Nofal p. 595, Tallqvist 111.

65.

من هالك لمالك لقباض الارواح.

min ḥâlik li-mâlik li-kabbâḍ il-ärüdḥ.

"From Hâlik to Mâlik to the Taker of the Souls."

If one lends any of his possessions, they will continue being lent, and he must not expect to get them back. The literal meaning of *ḥâlik* is "one perishing" and of *mâlik* "a proprietor."

Cf. Jewett 108, Spitta 141.

66.

طَبَّ الْجَرَّةَ عَلَى تَمِّهَا بِتَطْلَعُ الْبِنْتُ لَأُمِّهَا.

ṭabb ij-jerra ʔala timmha biṭṭaṭ il-bint li-ummha.

"Turn the jar on its mouth and the daughter will come up like the mother."

The shape of a water jar is such that if turned on its mouth the jar will look much the same as when in its normal position; so a daughter will grow up to be like her mother.

Cf. Barthélemy 59, Bauer 112, *Berggren p. 508, Burton 15, *Färis p. 198, Harfouch p. 327, Landberg 60, Nofal p. 613, Socin 577, Tallqvist 95.

67.

الْحَايِكُ عَرِيَانٌ وَالسَّكَّافُ حَفِيَانٌ.

il-hāyik ʔoryān wi-sikkāf ḥifīān.

"The weaver is naked, and the shoemaker barefoot."

Cf. Harfouch p. 334, Jewett 73.

68.

عَلَى قَدِّ فَرَاشِكَ مَدِّ رَجْلَيْكَ.

ʔala qadd frāšak madd riġlek.

"To the measure of your bed, stretch your feet."

Cf. Bauer 172, *Berggren p. 248, Burekhardt 411, Burton 27, Einsler 179, Freytag III 1855, Green 126, Harfouch p. 328, Landberg 135, Nofal p. 625, Socin 201, Spitta 148, Tallqvist 105, Tantavy p. 64.

69.

نَصُّ الدَّرَبِ وَلَا كُلُّهَا.

naṣṣ id-derb ū-lā kullha.

"Half the road, and not the whole of it."

When one starts on the wrong course, it is better to turn back than to follow the matter to an unsuccessful conclusion.

Cf. Harfouch p. 331, Landberg 183, Nofal p. 615.

70.

لَمَّا تَحْمِ القِيْقَانِ وَتَرْجِعْ بِلَا سِقَانِ.

limma thiyy il-kīkân ū-tirjaʿ belu sīkân.

"When the ravens go on the pilgrimage to Mekka, and return without their legs."

When this happens, then such-and-such a thing, now regarded only as a remote possibility, will take place.

Cf. Jewett 35, Nofal p. 595, Tallqvist 38.

71.

مَا فِي فُلِهِ مَسُوسَةٌ حَتَّى يِرْزُقَهَا كَيْالٌ أَعْمَى.

ma fi fūli msausi ḥntta yirziḥa kīyāl ʿama.

"There is no wormy horse-bean without (God's) granting it a blind measurer."

Even the plainest girl may get married.

مَسُوسَةٌ for مَسُوسَةٌ.

Cf. Bauer 44, Burekhardt 618, Burton 65, Landborg 6, Spitta 41, Tantavy p. 128.

72.

تَنْيِنٌ مَا يَبِشْبَعُوا طَالِبَ عِلْمٍ وَطَالِبَ مَالٍ.

tnēn ma byšbaw ṭalib ʿilm ū-ṭalib māl.

"Two will not be satisfied: the seeker of knowledge and the seeker of money."

Cf. Erpenius p. 51, Freytag III 369, Socin 256.

73.

يَحِبُّكَ يَا اسْوَارِي مِثْلَ زَنْدِي لَاءَ.

bḥebbak yā iswārī mīl zindī laʾ.

"I love you, my bracelet; like my wrist? No."

Cf. Barthélemy 32, Bauer 98, Harfouch p. 320, Landberg 58, Nofal p. 598, Socin 51.

74.

احفظ عتيقك جديدك لا يبقى لك.

ahfuz atīqak jdīdak la yibqī lak.

"Keep your old, your new will not stay by you."

Old friends should be trusted more than new ones.

Cf. Barthélemy 2, Burton 170, Einsler 97 and 98, Freytag III 1920, Harfouch p. 321, Jewett 71, *Kallius 426, Landberg 167.

75.

اخرس عاقل ولا جاهل ناطق.

ahras āqil ū-lā jāhil nāṭiq.

"A wise mute, and not a fool who talks."

The first is far preferable to the second.

Cf. Freytag III 783.

76.

اذا فاتك عام ترجى غيره.

iza fātak ām trejja ġairā.

"If one year passes you by, trust to another."

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الديب وهي القضيبي.

zkur id-dīb ū-haiyi 'l-knḏīb.

"Mention the wolf and prepare the stick."

اذكر for ذكر.

Cf. Bauer 29, Burton 80, Freytag I p. 138, nos. 433 and 436, Harfouch p. 321, Jewett (1) 31, Jewett 56, Nofal p. 619, Socin 199.

78.

اركب الديك وشوف لوين بيوتك.

örküb id-dik ū-šūf lu-wēn būreddik.

“Ride the cock, and see where he will take you.”

Go with a fool, and see where you will end.

Cf. Bauer 154, Burton 22, Socin 150.

79.

اسقيك بالوعد يا كمرن.

esqīk bil-waʿd ya kemmān.

“I will water you by promise, oh cumin.”

The meaning is similar to that of No. 64.

Cf. *Berggren p. 271, *Boethor p. 222, *Fāris p. 192, Harfouch p. 321, Nofal p. 595, Tallqvist 74.

80.

اشتغل حتى تاكل ولا تحتاج الزل.

ištāgil ḥatta tākul ū-lā taḥtāj iz-zill.

“Work so that you may eat, and you will not need (to be in) squalor.”

الزل for الزل.

Cf. Barthélemy 6, Nofal p. 617.

81.

صلاح الرعيّة أحسن من كثرة الجنود.

ṣalāḥ ir-raʿīyī aḥsan min kitret ij-jenād.

“The welfare of the subjects is better than many soldiers.”

Cf. Freytag III 1695.

82.

اضرب الخيمه على الحيط ازا ما لوقت بيلزق نصها.

uḍrub il-ḥammāri ʔala 'l-ḥuṭ iza ma liẓkit biyilzuḥ nuṣṣha.

"Throw the heaven on the wall; if it does not stick, half of it will stick."

Although we may not gain all that we desire, by trying we shall at least gain something.

Instead of the last two words, I also have the variation بيعلّم مطرحها *biʔallim muṭraḥha*, "it will show the place (where it hit)."

Cf. Burekhardt 255, Green 33, Harfouch p. 321, *Kallins 244, Jewett 41.

83.

كل عنزة معلقة بكرعوبها.

kull ʔanzi mʔalluḳa bi-kerʔubha.

"Every she-goat is suspended by her (own) feet."

As every goat is hung up in the market by her own feet, so every one must succeed or fail according to his own efforts.

Cf. Barthélemy 79, Burekhardt 545, Burton 23, Freytag II p. 312 and p. 331, Harfouch p. 330, Landberg 72, Socin 434.

84.

ما عنده كبير الا الجمل.

ma ʔandū kebīr illaʔj-ǧamal.

"For him there is nothing big except the camel."

Used of a person who will not admit that anyone is better than he.

Cf. Jewett 177, Socin 629.

85.

اللي بيخفي علتة بنتقتله.

illī byihfī ʔalltā btūktlā.

"He who hides his trouble will be killed by it (lit. it will kill him)."

86.

لين قولك بشخب.

līyin qūlak btinḥabb.

"Be your speech soft, you will be loved."

Cf. Freytag III 2937.

87.

مات جحي واسترحنا مته رجع قال صباحك بالخير يا خالتي.

māt jihī wisterāḥna minnā riḡis qāl ṣabāḥik bil-ḥēr yā ḫaltī.

"Jihī died and we were rid of him. He returned and said, 'May your morning be rich in gifts, oh my maternal aunt.'"

Used when something of which we thought we were well rid, comes back unexpectedly to trouble us still more. صباحك بالخير is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say يسعد صباحك *yisʔad ṣabāḥak*.

Cf. the story of Jihī, No. 108.

88.

مدارة المتخلق صعبة.

medārāt il-mitḫallik ṣaʔbi.

"To treat the irascible man with courtesy is difficult."

89.

سواق جبل ومستعجل لا يصير.

saʔwāḥ ḡamal ā-mistazḡil lā yiṣīr.

"To be the driver of a camel and a hurrier is not possible."

Used if a person tries to hurry something which cannot be hurried.

90.

حساب الحقل ما طلع على حساب البيدر.

hisāb il-ḥnql ma ṭalā ʿalā hisāb il-baidar.

"The measuring in the field is not the amount at the measuring at the threshing-floor."

Comparable to our proverb, "Don't count your chickens before they're hatched."

Cf. Burton 84, Einsler 45, Jewett 55 and 117.

91.

احبك يا سوارى على غير زندى لاء.

eḥebbak yā suwārī ʿalā ġayr zindī laʿ.

"I love you, oh my bracelet; on another's arm? No."

The two forms سوار and اسوار occur. Cf. No. 73.

92.

البارودة الفاضية تخوف تنين.

il-bārūdī il-fāḍiyyi ṭḥawif tann.

"The empty gun frightens (as much as) two (loaded ones)."

Cf. Einsler 157.

93.

كل الدروب تروتي على الطاحون.

kill id-drūb trowdī ʿalā ṭ-ṭāḥn.

"All the roads lead to the mill."

Cf. Barthélemy 74, Burton 24, *Fāris p. 200, Harfouch p. 330, Landberg 40, Nofal p. 627, Tallqvist 138.

94.

حضر الرفيق قبل الطريق والراد قبل السفر.

ḥaḍḍir ir-rufiq kabl il-ṭurīk w iz-zād kabl is-sufar.

"Prepare the companion before (taking) the road, and the food before the journey."

Cf. 'Ali's Sprüche p. 89, No. 4, Barthélemy 7, Erpenius p. 49, Fitzner p. 130, Harfouch p. 321, Jewett (1) 33, Must p. 26, l. 13 from bottom, Nofal p. 602, Socin 156.

95.

جبنا الاثرع تا يوتسنا كشف فرعته وخوفنا .

jibna il-aθraa ta yuθennana kešef furaθa ā-haθuθfna.

"We brought the man with scald-head to entertain us; he exposed his scald-head and frightened us."

What we take as a help may become a hindrance.

Cf. Burekhardt 186, Burton 144.

96.

نزل ابنك على السوق وشوف مين يرافق .

nezzil ibnak sala's-suk ā-šūf min yirāfik.

"Take your son to the market-place, and see who associates (with him)."

A man is known by his companions.

Cf. Barthélemy 90, Landberg 154.

STORIES.

The following stories are in the dialect of the Christians of Beirūt.

97.

هرون الرشيد طلب من ابو النّوّاس ان يعطيه عزز اقبج من
زنب . ابو النّوّاس تخبى تحت الدرج . بعددين مرق الملك .
ابو النّوّاس قرص الملك في اجرة . الملك طلع وقال شو هادا
يا ابو النّوّاس . قال لا تواخرني يا مولاي انا فتكرتك الملكة
زبيدة . قال له الملك هادا عزز اقبج من زنب .
5

herān ir-rašīd tobb min abū'n-nūwās in yuzāh zōzūr a'baḥ min zemb. abū'n-nūwās toḥḥba taḥt id-derej. baḏēn marn' il-melik. abū'n-nūwās 'wraḡ il-melik fī ijrū. il-melik tollaz n-'āl šā hēda ya 'bū'n-nūwās. 'āl la tēdāzūnī yā maulāi ana flikertak il-meliki zbēdi. 'allā il-melik hēda zōzūr a'baḥ min zemb.

5.

Herān ir-Rašīd asked Abu 'n-Nuwās to give him an excuse worse than a crime. Abu 'n-Nuwās hid under the staircase. Later the king passed. Abu 'n-Nuwās pinched the king in his leg. The king looked around and said, "What's this, oh Abu 'n-Nuwās?" He said, "Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbēdi." The king said to him, "That is an excuse worse than a crime."

5.

L. 3: *طلع* for *تطلع*. L. 4: *تواخذني* for *تواخذني*. L. 4: *افتكرتك* for *فتكرتك*.

98.

الملك هرون الرشيد قال لرجال اذا كان بتنام كذ الليل على
السطح بعطيك خمس مية ليرا بشرط انك ما بتتدقا. كانت
ليلة برد قارصة. نام الرجال. لما طلع الضو راح الرجال
لعند الملك. قال له الملك شو شفت في الليل. قال له ما
شفت شي الا فتديل من بعيد. الملك قال فسد الشرط. 5
ما عطاء شي. ابو النوراس كان حاضر. ثاني يوم قال له
للرجال بتعطيني نص الشرط ازا كنت بحصل لك الشرط.
الرجال قال نعم. راح ابو النوراس لعند الملك. قال له اليوم
كان بتريد تتغدى معي انت والعسكر. الملك قال طيب. راح
ابو النوراس قال لمرته حضري لي اكل. اخذ الاكل للبرية 10
وعلق الطنجرة في السجرة والملك كان فاطر الاكل. قال
للعسكر انا جاعت. طلع شاف الطنجرة معلقة في السجرة.

قال له شو هادا يا ابو النّوّاس كيف بيستوي الاكل اذا كان الاكل
فوق والنار تحت. ابو النّوّاس قال كيف بيتدنا الرّجال اذا كان
شان الضوم من بعيد. قال الملك الحقّ معك يا ابو النّوّاس. 15
امر العسكر حتّى ينادوا الرّجال واعطاه خمس مئة ليرا. اخذ
ابو النّوّاس النصّ والرّجال النصّ.

*il-melik herân ir-rašid 'al li-rijjâl iza kân bitnâm kull il-lêl
zalu 's-suth bastik hanna mît lira bi-šarf innak ma bitdeffu.
kânit lilit bard 'arša. udm ir-rijjâl. limma talir il-ḡau rāḥ
ir-rijjâl la-šund il-melik. 'ollū il-melik šā šift fī 'l-lêl. 'ollū
ma šift šī illa 'andil min bazid. il-melik 'al fesaḥ iṣ-šarf. ma 5
zaḡāh šī. abū 'n-nūwās kân ḡāḡir. tānī yôm 'ollū lir-rijjâl
btaxfīnī nuṣṣ iṣ-šarf iza kunt beḡṣṣillak iṣ-šarf. ir-rijjâl 'al
nazam. rāḥ abū 'n-nūwās la-šund il-melik. 'ollū il-yôm kân
bitrid titḡadda mazī ent wil-zaskar. il-melik 'al taiyib. rāḥ
abū 'n-nūwās 'al li-martū ḡāḡrīlī ākl. vḡad il-ākl lil-borriyi 10
u-zallā' it-ṭanjara fī 's-sejra wil-melik kân nāṭir il-ākl. 'al lil-
zaskar ana jāst. ṭallas šāf it-ṭanjara malla'a fī 's-sejra.
'ollū šā hēda ya 'bū 'n-nūwās kif byistawī il-ākl iza kân il-ākl
fī 'win-nār taḡt. abū 'n-nūwās 'al kif byitdeffu ir-rijjâl iza kân
šāf il-ḡau min bazid. 'al il-melik il-ḡa' mazak ya 'bū 'n-nūwās. 15
amar il-zaskar ḡatta yindādū ir-rijjâl waṣṡāh hanna mît lira.
vḡad abū 'n-nūwās in-nuṣṣ wir-rijjâl in-nuṣṣ.*

The King Herân ir-Rašid said to a man, "If you will sleep on the roof for the whole night, I will give you five hundred pounds, on condition that you will not warm yourself." It was a night of bitter cold. The man slept. When the light appeared, the man went to the king. The king said to him, "What did you see in the night?" He answered, "I did not see anything except a lamp from afar." The king said, "The condition has been broken." He did not give the man any- 5 thing.

Abu 'n-Nuwās was present. The next day, he said to the man, "Will you give me half of it, if I will get the reward for you?" The man said, "Yes." Abu 'n-Nuwās went to the king. He said to him, "To-day will you take lunch with me, you and the soldiers?" The king said, "Good."

Abu 'n-Nuwās left and said to his wife, "Prepare for me food." He took the food and went outside and hung the kettle 10 on the tree. (Meanwhile) the king was waiting for the food. He said to the soldiers, "I am hungry." He looked and saw the kettle hanging on the tree. He said, "What's this, oh Abu 'n-Nuwās, how will the food be cooked if the food is high up, and the fire beneath?" Abu 'n-Nuwās said, "How would the man warm himself if he saw the light from afar?" The king said, "The right is with you, oh Abu 'n-Nuwās." He ordered 15 the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwās took half, and the man took half.

L. 9: مرثه for مرثه. L. 11: شجرة for شجرة.

99.

أبو النّوّاس راح لعند الملك هرون الرشيد . قال له اعطيني
ازن حتى اخذ حمار من كلّ رجال بيخاف من مرثه . بيمر كان
قاعد الملك في قصره . طلع من الشّبّاك شاف غبره طالعه .
كان أبو النّوّاس جاي ومعه حبيب كثير . قال له الملك شو هادا
يا أبو النّوّاس . قال أبو النّوّاس يا سيدي انت سمحت لي ان
5 اخذ حمار من كلّ رجال بيخاف من مرثه وانا عمّال مفتش
شفت مره حلوه كثير ستخليتها لك . قال له الملك هس هس
هس بتسمعك الملكة زيبيده يتا ورا الستار . بعدين أبو النّوّاس
قال اعطيني حمارين انت الملك وخفت من الملكة . من
الناس اخذت حمار منك حمارين .

10

*abū 'n-nūwās rāḥ la-ʿand il-melik herān ir-rašīd. 'allū aṣṭīnī
izn ḥatta aḥud ḥomār min kull riǧāl biḥāf min martū. bi-yōm
kān 'aṣūd il-melik fī 'aṣrū. tollaz min iṣ-šibbāk šāf ǧubara
ṭāla. kān abū 'n-nūwās jāi ū-mazū ḥomār ketīr. 'allū il-
melik šū hēda ya 'bū 'n-nūwās. 'al abū 'n-nūwās yā sidi ent
semaḥṭillī in aḥud ḥomār min kull riǧāl biḥāf min martū wana 5*

zannmāl mʿjettiš ʒift mara ʒehi ketir stahléthu ilak. 'ollū il-melik his his his btismazak il-meliki zbēdi yahha werā 's-stār. bardēn abū 'n-nūwās 'āl ayyūnū ḥummārēn ent il-melik ū-ʒift min il-meliki. mīn in-nās nḥut ḥummār minnak ḥummārēn. 10

Abu 'u-Nuwās went to the King Herān ir-Rašīd. He said to him, "Give me permission to take a donkey from every man afraid of his wife." One day the king was sitting in his palace. He looked from the window and saw dust rising. Abu 'u-Nuwās was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'u-Nuwās?" Abu 'u-Nuwās said, "Oh my lord, you permitted me to take a donkey from every 5 man afraid of his wife; and as I was searching I saw a very beautiful woman, and desired her for you." The king said to him, "Hush, hush, hush, the Queen Zbēdi will hear you; there she is behind the screen." Then Abu 'u-Nuwās said, "Give me two donkeys; you are the king, and were afraid of the queen. From the people I took one donkey, from you two." 10

L. 7: استحليتها for ستحليتها.

100.

مرّة هرون الرشيد اعطى مئة بيضة لمئة رجّال وحطّهم على كراسي وقال لهم هلق بيحي ابو النّوّاس انا بقول لكم كلّ واحد يبيض بيضة. بعددين ابو النّوّاس اجى قعد معهم. الملك قال بدي كلّ واحد منكم يبيض بيضة. كلّ واحد باض بيضة 5 الا ابو النّوّاس. بعددين خاف من الملك. حتار شو بدّه يعمل. صار يصيح مثل الديك. قال له الملك شو هادا يا ابو النّوّاس. ابو النّوّاس قال يا مولاي مئة دجاجة ما بدّهم ديك على الاقل. انبسط الملك بابو النّوّاس واعطاه بخشيش.

marra herān ir-rašīd aʿṭa mīt bēda li-mīt riǧǧāl ū-ḥaṭṭhum zaka krasī ū-'ollūm ḥallū' byiḥi abū 'n-nūwās ana be'illukum kill waḥid yibiḍ bēda. bardēn abū 'n-nūwās ija 'azad maṣlum. il-melik 'āl biddi kill waḥid minnak yibiḍ bēda. kill waḥid baḍ bēda illa abū 'n-nūwās. bardēn ḥaḍ min il-melik. ḥṭar šū biddū 5

yasmil. šār yišlū mitl id-dik. 'ollū il-melik šā hēda ya 'bū 'n-nūwās. abū 'n-nūwās 'al yā maulāi mīt dīdji ma biddhum dik zalu'l-a'ni. inbwan il-melik babū 'n-nūwās waṣṣāh baḥšāš.

Once Herān ir-Rašid had a hundred eggs given to a hundred men, and placed them on chairs and said to them, "Presently Abu 'n-Nuwās will come. I shall say to you, 'Every one must lay an egg.'" Later Abu 'n-Nuwās came and sat with them. The king said, "I wish every one of you to lay an egg." Every one, except Abu 'n-Nuwās, laid an egg. Then Abu 'n-Nuwās was afraid of the king, and was perplexed what he should do. He 5 began to crow like a cock. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, do not a hundred hens want at least one cock?" The king was pleased with Abu 'n-Nuwās, and caused a present to be given him.

L. 5: احتار for حنار.

101.

هرون الرشيد قال لابو النّوّاس ما بقى تشرب نبيد وازا شربت
بقطع راسك. بيوم ابو النّوّاس كان حامل قنينة نبيد. التقى
بالملك هرون الرشيد. قال له شو معك يا ابو النّوّاس. ابو
النّوّاس قال ما معي شي. الملك قال له مدّ ايدك. مدّ ايده.
قال له مدّ التانيه. نقل القنينه لايده التانيه وصار يمشي لورا
حتى وصل للحيط. قال له الملك مدّ ايدك. حطّ القنينه
بين ضهره والحيط ومدّ ايديه. قال له الملك تعال لهون يا
ابو النّوّاس. قال له بتنكسر يا حلو. ضحك الملك وما قال
له شي.

herān ir-rašid 'al labū 'n-nūwās ma ba'a tišrab nbīd wiza šribt bu'taz rāsak. bi-yōm abū 'n-nūwās kān ḥāmīl 'nnīnit nbīd. ilta'a bil-melik herān ir-rašid. 'ollū šā mazak yā 'bū 'n-nūwās. abū 'n-nūwās 'al ma mazā šī. il-melik 'ollū midd idak. medd idū. 'ollū midd it-tānyī. w'vl il-'nnīni lidū it-tānyī ā-šār yimšī li-wera ḥutta wuṣil lil-ḥaiṣ. 'ollū il-melik midd idāk. 6

*hatt il-'vnini bēn dōhrā wil-ḥait ū-medd idēh. 'ollā il-melik
taza la-hōn ya 'hā 'n-nūwās. 'ollā blinksir yā ḥetā. dōhmk il-
melik ū-ma 'ollā šī.*

Herūn ir-Rašid said to Abu 'n-Nuwās, "You must not drink wine, and if you do drink, I will cut off your head." One day Abu 'n-Nuwās was carrying a bottle of wine. He met the King Herūn ir-Rašid. He said to him, "What have you, oh Abu 'n-Nuwās?" Abu 'n-Nuwās replied, "I have not anything." The king said to him, "Stretch out your hand." He stretched out his hand. "Stretch out the other." He changed the bottle into his other hand, and began to walk backward until he reached the wall. The king said, "Stretch out (both) your hands." Abu 'n-Nuwās placed the bottle between his back and the wall, and stretched out (both) his hands. The king said to him, "Come here, oh Abu 'n-Nuwās." He replied, "It will break, oh beautiful one!" The king laughed, and did not say anything to him.

L. 4: يدك for ايدك.

L. 7: تعال لهون is pronounced as though there were only one ل. When تعال is pronounced alone, the ل is often mute.

102.

الشیطان اجی لعند الفرنجي شافه عمال ينفع الطبخ بتمه
في الصيف. قال له شو عمّ تعمل. الفرنجي قال عمال ذنح
الطبخ. بعدین اجی الشیطان فی الشتا شاف الفرنجي عمال
ينفع ايدیه حتی يدفوا. قال له الشیطان شو عمّ تعمل. قال
له عمال ذنح لايدی حتی ادفا. بعدین الشیطان قال الفرنجي
عنده ذفسین واحد للمصيف وواحد للمشتا اذا بدی شلحه تیا به.
قال للفرنجي بترکبني وبرکبک. قال له الفرنجي انت بتغنني موال
وانا بغني موال. بعدین طلوع الشیطان ركب على الفرنجي
وغني مواله. بعدین خلص طلوع الفرنجي ركب بدی يغني تیري
لم تیري لم کت الدرب ما کان یخلص. لقط الشیطان وحطه فی 10

القنينه رسد عليه بالفلينه تيري لم تيري لم الفرنجي غلب
الشیطان .

iš-šitān ija lašond il-frānji šāfū zammāl yinfuḥ it-ṭbīḥ bi-
timmi f'is-šif. 'ullā šā zamm tammil. il-frānji 'al zammāl
neffih it-ṭbīḥ. bāzēn ija iš-šitān f'is-šita šāf il-frānji zammāl
yineffih idēh ḥutta yidfā. 'ullā iš-šitān šā zamm tammil. 'ullā
zammāl neffih idēyi ḥutta idfā. bāzēn iš-šitān 'al il-frānji 5
vandū nefsen wāḥid liš-šif ā-wāḥid liš-šita ana biddi šellḥi
tiyābū. 'al il-frānji bitrekkibnū ā-brekkbak. 'ullā il-frānji ent
biḡḡmnū māwēdl wana biḡḡmnū māwēdl. bāzēn ṭoliz iš-šitān
rikiḥ zālā'il-frānji ā-ḡḡnna māwēdlū. bāzēn ḥoliz ṭoliz il-frānji
rikiḥ bidī yigḡmnū tiri lem tiri lem kull id-derb ma kān yuḥlaḥ.
lō'v' iš-šitān ā-ḥoṭṭā f'il-mūni ā-sedd zālḥ bil-fetni tiri lem 10
tiri lem il-frānji ḡolnū iš-šitān.

The Devil came to the Frank, and saw him blowing with his mouth on his cooked food in the summer. The Devil said to him, "What are you doing?" The Frank said, "I am blowing on the food." Afterwards the Devil came in the winter, and saw the Frank blowing on his hands, to make them warm. The Devil said to him, "What are you doing?" He replied, "I am blowing on my hands to get warm." Then the Devil said: "The Frank has two breaths, one for summer, and one for 5 winter; I want to rob him of his clothing." He said to the Frank, "(If) you will carry me, I will carry you." The Frank said to him, "You shall sing a song, and I will sing a song." Then the Devil mounted and rode on the Frank, and sung his song. Then he finished, and the Frank mounted and rode on the Devil and began to sing, "*Tiri lem tiri lem*," and he did not finish for the whole length of the road. He caught the Devil, put him in a hottle, and closed it on him with the cork; *tiri lem tiri lem*. The Frank conquered the Devil. 10

The first part of this story has probably been brought to Syria by Europeans.

L. 2: *أنفخ* for *نفخ*. Similarly in l. 6, *شَلَحَه* is pronounced without the *l*.

كان في ملك سأل الوزير حتى يخلق له . الوزير قال انا بخاف
اجرحك . الملك قال اعطيني شمعه وشحيطا . الوزير عطاها .
الملك ولع الشمعه وبدي يحرق لحيته . صارت تحترق الحية
من فوق واليد من تحت . بعددين قال للوزير ما ابلدني
بعطيك فرصة سبعة ايام حتى تلاقي لي رجال ابلد مني .⁵
الوزير اخذ مصاري وراح . وصل لعند فاخوري . كان معه كتب
كثير . قال له انا بدتي شوف مستقبلك . فتح الكتب وصار
يقرا . قال له بكرا تعي بكير بتلاقي خمس مية قرش على
الطاولة . ثاني يوم لقي خمس مية قرش . قال له الوزير تعي كمان
بكرا بتلاقي الف قرش . اجى ثاني يوم لقي الف قرش .¹⁰
الفاخوري قال له دخلك خبرني كيف بتعرف . قال له ما
بيخصك تعي بكرا بتلاقي الف وخمس مية بس بتشتري فيهم
اكل ليش بذك تموت بعد بكرا . كل قد ما فيك ولما بتطلع
نجمة الصبح بذك تموت . ثاني يوم اجى واخذ الف وخمس
مية قرش وراح شترى بكد المصاري اكل وصار ياكل حتى ما¹⁵
عاد فيه يتحرك . قال لمرته شوفي لي طلعت النجمة . قالت
له طلعت . قال لها روجي ورا المشايخ وقولي لهم جوزي مات .
اجوا المشايخ غسلوه واخذوه للمقبرة وما حكي ولا كلمه .
الملك قاعد في الشباك وشايف كد شي . الوزير علم مره حتى
توقف على الدرب وصارت تسب وتقول الحمد لله اللي مات²⁰
الشيخ الفاخوري يخرب بيته الله يغتق له عمره ما يرجع . قال
لها لو كنت مش ميت كنت بقوم ليكي . ضحك الملك وقال
صحح في ابلد مني .

kān fī melik se'el il-wezīr hntta yehlīlū. il-wezīr 'āl ana
 bḥāf ijrāhak. il-melik 'āl aṣṭīnī kemza ū-ṣaḥḥaiṭa. il-wezīr
 waṭāh. il-melik wallaz iṣ-ḥemza ū-bidī yehrū lāḥyitū. ṣārit
 teḥtīrī il-lāḥyī min fō' wib-ūl min taḥt. bazdēn 'āl lil-wezīr
 mā abliḥnū baṣṭik furṣa seḥiat iḏm hntta il-āli riḡāl ablad
 mīnū. il-wezīr nḥnd mṣārī ū-rāḥ. wuṣil la-ṣond fāḥārī. 5
 kān marā kutub ketūr. 'allū ana biddī ṣṣf mīstn'blak. fetāḥ
 il-kutub ū-ṣār ō'ra. 'allū bukra tazu bakir bittlī' hūms mīt 'ōrṣ
 wala'ṭ-ṭuulī. tānī yōm lū'a hūms mīt 'ōrṣ. 'allū il-wezīr tazu
 kemān bukra bittlī' ʿelf 'ōrṣ. ija tānī yōm lū'a ʿelf 'ōrṣ. il-fāḥārī 10
 'allū duḡlak ḥnbīrnī kif btarīf. 'allū mā bḥuṣṣāk tazu bukra
 bittlī' ʿelf ū-hūms mīyī bea btīstīrī fīḥam ūkl lōṣ biddak tmūt basd
 bukra. kul 'udd mā fīk ū-līmāa btiḡlāz nīmīt iṣ-ṣubḥ biddak
 tmūt. tānī yōm ija wḥnd ʿelf ū-hūms mīt 'ōrṣ ū-rāḥ štera bi-kull
 il-mṣārī ūkl ū-ṣār yākul hntta mā ʿād fīh yitharrak. 'āl li-15
 martū ṣāfītī ṭulazit in-nīmī. 'ālilū ṭulazit. 'allū rāḥī wera
 'l-mṣāyīḥ ū-'ālīlūm jōzī mūt. iḡū il-meṣāyīḥ ḡṣselāḥ wḥndāḥ
 lil-mṣārā ū-mā ḥīkī ū-la kīlmi. il-melik 'āṣūd fī'ṣ-ṣībāk
 ū-ṣāyīḥ kīll ṣī. il-wezīr zallēm mara hntta tā'af wala'ḥ-derb ū-
 ṣārit tesīb wī'āl il-ḥond illa illi mūt iṣ-ṣēḥ il-fāḥārī yuḥrub 20
 bēṭū nlla yīḡṣṣmī'ū zomrū mā yōrja. 'allū lau kunt māṣ
 meḡit kunt be'ām lēkī. dḥḥak il-melik ū-'āl ṣaḥīḥ fī ablad mīmī.

There was a king, who asked the vizir to shave him. The
 vizir said, "I am afraid of cutting you." The king said,
 "Give me a candle and matches." The vizir gave them to him.
 The king lighted the candle, and began to burn his beard.
 Above, his beard began to burn, and below, his hand. Then
 he said to the vizir, "How stupid I am! I will give you a leave
 of seven days to find a man more stupid than I." The vizir 5
 took money and departed. He came to a jar-maker. (The
 vizir) had many books with him. He said to the jar-maker, "I
 will see your future." He opened the books, and began to read.
 He said, "Come early to-morrow, and you will find five hundred
 piastres on the table." The following day, the jar-maker found
 five hundred piastres. The vizir said to him, "Come again
 to-morrow, and you will find a thousand piastres." He came
 the next day, and found a thousand piastres. The jar-maker 10
 said to the vizir, "I beg of you to tell me how you know."
 The vizir replied, "That does not concern you. Come to-mor-

row and you will find a thousand and five hundred, but you must buy food with the money, because you will die the day after to-morrow. Eat as much as you can, and when the morning star rises, you will die." The following day, he came and found a thousand and five hundred piastres, and departed and bought food with all the money. He began to eat, until he could not ¹⁵ move. He said to his wife, "See for me whether the star has risen." She told him, "It has risen." He said to her, "Go before the elders, and say to them, 'My husband has died.'" The elders came, and washed him, and took him to the cemetery. He spoke not a word. The king was sitting in the window and watching everything. The vizir instructed a woman to stand on the road; she began to curse and say, "Praise be to God that he who has died is the jar-maker, (who was) an elder. May ²⁰ his house be destroyed; may God make his grave deep, and may his life not return." The jar-maker replied, "Were I not dead, I would rise against you!" The king laughed, and said, "It is true, there are people more stupid than I."

L. 8: غرش for قرش.

104.

كان في رجال من عاليه سأل ساحر ابي متى يموت. قال له
لما يبصقوا دينيك: كل يوم كان يدس دينيه وما يلقيهم
مصقعين. بيوم كان في شتا وبرد كثير. دس دينيه لقاهم
مصقعين. نام على الدرب وما عاد تحرك. مرق رجال
وعيط له يا حسين يا حسين. ما رآه. بعدين راح الرجال
للضيعة وصار يعيط مات فلان. اجتمعوا الناس واخذوا الحمل
وراحوا تا جيبوه. ما حكي ولا كلمة. بعدين وصلوا للضيعة.
في دربين لبيتته درب من فوق ودرب من تحت. ختلفوا بين
بعضهم. ناس قالوا من فوق اقرب وناس قالوا من تحت
اقرب. بعدين هو قال لما كنت طيب كنت امرق من فوق. ¹⁰
كانت الدرب اقرب. بعدين حظوه وصاروا يخكوا عليه.

kân fi rijjâl min zâlêh se'el sâhîr aimenten bmat. 'ollâ limma
 hisp"iza dînêh. kill yôm kân yidiss dînêh û-ma yilêhum
 msp"izin. bi-yôm kân fi zita û-bnrd ketir. des dînêh le'ahum
 mzn"izin. nâm zald'el-derb û-ma zâl tharrak. morn' rijjâl
 û-zaiyêlû yâ husên yâ husên. ma redd. bazên râh ir-rijjâl 5
 lid-dêsa û-sâr yizaiyit nât flân. ijtemarû in-nds wêhêdû û-
 mahmil û-râhû tâ jibah. ma hiki û-la kilmi. bazên wêhêdû
 lid-dêsa. fi derbên li-bêtû derb min fû' û-derb min taht. hêl-
 efû bân bazêhum. nds'âlû min fô' a'rab û-nds'âlû min taht
 a'rab. bazên hû 'âl limma kunt zaiyib kunt inwî' min fô' 10
 kânit id-derb a'rab. bazên hupêh û-sârû yidêhû zâlêh.

There was a man from Zâlêh asked a sorcerer, "When shall I
 die?" He told him, "When your ears become cold." Every
 day the man felt of his ears, and did not find them cold. One
 day, there was a great deal of rain and cold. He felt of his
 ears, and found them cold. He lay down in the road, and did
 not move. A man passed, and called to him, "Oh Husên, oh
 Husên!" He did not answer. Then the man went to the vil- 5
 lage, and began to call, "So-and-so has died." The people
 gathered, brought the hier, and went to bring him. He spoke
 not a word. Finally they arrived at the village. There were
 two roads to his house, one from above, the other from below.
 The people disputed among themselves. Some said, "(The road)
 from above is shorter," and some said, "(That) from below is
 shorter." Then the man said, "When I was alive, I used to
 pass from above. It was the shorter road." Then they put 10
 him down, and began to laugh at him.

L. 7: حتى يجيبوه for تا جيبوه.

105.

كان في رجال من عين داره ورجال من الشويفات. كانوا
 مثل الاخوة. اللي من عين داره كان دايماً يزور الرجال اللي
 من الشويفات وكان دايماً يقول له قدّيش بحبك تزورني شي يوم
 حتى وافيك على معروفك. بيوم راح لعنده بس شافه من بعيد.
 قال لها لمرته قوليني اني مش هون وراح تخبي. وصل الرجال. 5

*hmmārak emma ana ṭo't il-duhur ma sariftū la ent haiyī ū-lu
ana haiyak.*

There was a man from Bain Dāra, and a man from iṣ-Šwaifāt. They were like brothers. The one from Bain Dāra was always visiting the man from iṣ-Šwaifāt, and was always saying, "How much I should like to have you visit me some day, so that I may repay your kindness." One day he went to the house of the man from Bain Dāra, but (the latter) saw him from afar. He said to his wife, "Say that I am not here," and went to hide. The man arrived, and said to her, "Oh wife of my brother, is 5 my brother here?" She said to him, "No, I do not know where he is." He prepared himself to depart, and went to sleep in the caravanserai. After a while, the man from Bain Dāra came to iṣ-Šwaifāt. His friend saw him from afar. He said to him, "Welcome," and took him to the house. He had a drying-place for figs. He took his friend's donkey, and fed him there a first time, and a second time. The donkey became accustomed to it. In the evening, the one from iṣ-Šwaifāt said 10 to the one from Bain Dāra, "There is a wild beast comes every night to the drying-place for the figs; do you know how to shoot well, so that we may lie in wait for him?" He replied, "Certainly." The man from iṣ-Šwaifāt said to his wife, "When I depart presently, loose the donkey." They went to lie in wait for the wild beast. The woman loosed the donkey. His owner shot him, not knowing that it was his donkey; he thought that it was the wild beast. When the donkey brayed, his owner 15 said, "Ee, that is my donkey!" The man from iṣ-Šwaifāt said to him, "In the night you knew the voice of your donkey, but at noon-day me you did not know. You are not my brother, and I am not your brother."

L. 14: فلتنت فيلتي and فلتني for فيلتي.

106.

في رجال راح من بئر الشام لبئر مصر . وصل للمقاهرة وهو
ماشى في السوق شاف كلاب كثير . قال قد يش في كلاب في
ها البلد . واتف ولد زغير قال له بس يا سيدي كلهم غربا .

*fī riǧāl rāḥ min bōrr iṣ-šām li-bōrr mōṣy. wuṣil lil-'āḥira
ū-hā māḍi fī-s-sū' šāf klāb ketīr. 'āl 'addēš fī klāb fī hel-helnd.
wēd'if welnd zǧīr. 'allā ba yā sūdī killhann ġuraba.*

There was a man who went from Syria to Egypt. He arrived at Cairo, and as he was walking in the market, he saw many dogs. He said, "How many dogs there are in this city!" A small boy (was) standing (near). He said to him, "But, my lord, they are all foreigners."

107.

كان في بدوي مازق. بعدين شاف ناس عمال يحصدوا.
شاف صبيته حلوه وهو كان حلو. قال لها اعلمي معروف
سقيني. قالت له تفضل اشرب من ظرف اللبن. لما شرب
قالت له لو بعرف اسمك كنت بقول لك هنيئا. قال لها اسمي
بوجهك. قالت له هنيئا يا حسن. قال لها لو بعرف اسمك 5
كنت بستكثر بخيرك. قالت له اسمي جوات قرابك. قال لها
فتنه فتنتيني بحسبك.

*kān fī beduwī māzq. baṣlēn šāf nās zamnāl yehṣdā. šāf
ṣabbīyī hehwi ū-hā kān helū. 'allha azmīti mawrāf s'inī. 'ālītā
tfoḍlōl iṣrab min ḍarf il-leben. limma širib 'ālītā lau baṣriṣ
ismuk kunt be'llak henīyen. 'allha ismī bi-wiǧhik. 'ālītā
henīyen yā ḥasan. 'allha lau baṣriṣ ismik kunt bistektīr bi-ḥērik. 5
'ālītā ismī jūwēt 'arābak. 'allha fitni fetentīnī bi-ḥisnik.*

A Bedawin was passing. He saw some people harvesting. He saw a beautiful young woman, and he himself was handsome. He said to her, "Do the favor of giving me a drink." She said to him, "Welcome, drink from the skin of lehen." When he had drunk she said to him, "If I knew your name, I should say to you, 'May it benefit you.'" He said to her, "My name is in your face." She said, "May it benefit you, oh Ḥasan (Beautiful)." He said to her, "If I knew your name, I should wish that your gifts may increase." She said, 5
"My name is inside your scabbard." He said to her, "Fitni, you have charmed me with your beauty."

L. 7: the word **فَتْنَه** means a "test"; the sword is the test of a man. There is also a second meaning, "seduction" or "enchantment." The verb **فَتَنْتِي**, belonging to the same root, has this second meaning.

108.

كان في تنين اخوه عندهم تينه . واحد قال له للتاني انت
 اتعد انظر التينه وانا بروج بقعد صانع . قال له الزغير لاه .
 خيه قال له طيب بس لا تقعد عند واحد اجرودي . قال له
 مليح . صار يمشي التقى بخوري اجرودي . الخوري قال له بتقعد
 عندي صانع . قال له لاه خي قال لي لا تقعد عند واحد 5
 اجرودي . بعدين صار يمشي الصبي والخوري يلحقه . فتكر ان
 كل الناس خوارنه واجروديه . قال له بتخطني عندك صانع .
 قال له تعى بس بشرط ان اللي بيزعل من التاني بيقص له
 سريده من بين عينيه . الصبي قال مليح . قال له الخوري خد
 الكلبه والحمار وها القمحكات وها الخبزات . انت بتاكل خبز 10
 الشعير والكلبه طعيها خبز القمح . عمل هاك بقى داخ من
 خبز الشعير ما زرع الا نص مد . عيط عليه الخوري . زعل
 الصبي . قال له الخوري انت زعلان . قال له معلوم . بعدين
 قص له سريده من بين عينيه . راح لعند خيه . قال له خيه
 ما قلت لك انت اتعد ناطور التينه . هلق انت اتعد انظرها 15
 وانا بروج بقعد صانع . راح جكي لعند الخوري . قال له
 بتخطني عندك صانع . قال له فوت بس بشرط اللي بيزعل
 من التاني بيقص له سريده من بين عينيه . قال له طيب .
 قال له الخوري خد الحمار وها الست امداد قمح اززعهم الكلبه
 بتدلك . بتطعمها خبزات القمح وبتاكل انت خبزات الشعير 20

- وبعد ما بتخلص بتجيب شويّة حطب على الحمار. راح اكل
خبزات القمح وضرب الكلبة قتلها واخذ عودتين شكهم في
ضهر الحمار قتلها والقحاحات طمهم في الارض وراح للبيت. قال
له الخوري وين الكلبة. قال له ليش اتي اكلت خبزات القمح
25. حرّدت قتلتها انت زعلت. قال له لاء. قال له وين الحمار.
قال له انت قلت لي حتى حطّ وما عطيتني شي حتى حطّ
الحطّ انا شكيت عوده من هون وعوده من هون. مات.
زعلت انت. قال له لاء. بعددين فات لعند الخوريّة قال لها
مبيتين هادا اشطن منا. بعددين قال له خد ها الصبي لبرا.
اخذة. قال له شوف اذا بتعمل شي او ما بتعمل بدّي مّوتك. 30.
صار يبكي الصبي. ضهر الخوري. قال له شوبه. قال له
عمال يبكي. قال له ضربه كف. ضربه كف مّوته. قال له
الخوري وين الصبي يا جكي. قال له يا معلّي انت قلت
لي ضربه كف. ضربته مات. زعلت. قال له لاء. قال لها
مبيتين يا خوريّة جكي راح يقصّ لي سريده من بين عينيّ. 35.
بعددين قال له لجكي طلع الفدان للشمس. اخذ الفدان قطعة
شقّف ورماه على السطح. قال له الخوري وين الفدان. قال
له طلّعت على السطح يتشّمس. قال له كيف طلّعت. قال
له شقّفته شقّف زعلت يا معلّي. قال له لاء. بعددين راح
لعند الخوريّة قال لها قومي ادبحي الدجاجات واعمليهن 40.
زّاده. جحي سامع على السطح. نزل قعد في الصندوق واكل
الدجاجات. نصّ ليل الخوري قال لها للخوريّة قومي تا
نروح. حمل الصندوق ومشى. قال لها يا خوريّة مبيتين ها

الصندوق ثقيل. قالت له انا تلبّيته دجاج وخبز. وصلوا
 لحد شط البحر. قال لها اتعدي يا خوريّة. فتكروا الصندوق 45
 لقيوا جحي. قالوا يي انت هون. قال لهم أي ما لي قلب
 فارتكم زعلت يا ابونا. قال له لاء. راح جحي حتّى يشمّ الهرا.
 قال لها الخوري للخوريّة هلّلق منام بيحي جحي بينام معنا بس
 يغفى منرميه في البحر. جحي عرف شو بدّهم يعملوا. سرق
 منديل الخوريّة ونام حدّ الخوري. وعي الخوري خمّن جحي 50
 الخوريّة. بعدين قال لها قومى يا خوريّة حتّى نرمي جحي.
 صار الخوري وجحي يدقشوا الخوريّة رميوها في البحر. بعدين
 قال الخوري خي انا مبسوط خلصنا من جحي. قال له جحي
 لاء خلصت من الخوريّة. زعلت يا ابونا. قال له معلوم
 زعلت قتلت الكلبة والحمار والصبي والفدان واكلت الدجاجات 55
 وما زعلت بس هلّلق ميّت من الزعل. قصّ له سريده من
 بين عينيه وراح.

*kān jī tnēn ḡhēi zandhum tīni. wāḥad 'allū lit-tānī ent ḡ'zud
 inṭur it-tāni wana brāḥ bō'zud ṣāniz. 'allū iz-zǧīr la'. ḥaiyū
 'allū ṭaiyib bes la tō'zud zand wāḥad ejrādī. 'allū mlīḥ. ṣār
 yimṣi ilta'a bi-ḥārī ejrādī. il-ḥārī 'allū btō'zud zandī ṣāniz.
 'allū la' ḥaiyī 'illī la tō'zud zand wāḥad ejrādī. baẓdēn ṣār 5
 yimṣi iṣ-ṣbī wil-ḥārī yilḥa'u. fteker in kull in-naṣ huwārni
 wejrādīyi. 'allū biḥmīṭnī zandak ṣāniz. 'allū tazā bes bi-ṣarṭ
 in illī byizzal min it-tānī bi'wṣillū sridi min bēn zainēh. iṣ-
 ṣbī 'al mlīḥ. 'allū il-ḥārī ḥud il-kelbi wil-ḥumar ū-hel-'omḥāt
 ū-hel-ḥubzāt. ent btākul ḥubz iṣ-ṣazīr wil-kelbi fazmāha ḥubz 10
 il-'omḥ. zamel hēk bu'a dāḥ min ḥubz iṣ-ṣazīr ma zeraṣ illa nuṣṣ
 midd. zaiyeṭ zaleḥ il-ḥārī. zazōl iṣ-ṣbī. 'allū il-ḥārī enti
 zaslān. 'allū maslām. baẓdēn 'wṣṣallū sridi min bēn zainēh.
 rāḥ lu-zōnd ḥaiyū. 'allū ḥaiyū ma 'ultilluk ent ḡ'zud nāṭār it-
 tīni. hollu' ent ḡ'zud inṭurha wana brāḥ bō'zud ṣāniz. rāḥ 15*

jihī la-zōnd il-hārī. 'ollū biḥwṭṭnī zandak ṣāniz. 'ollū fāt
 bes hi-šart illi hyizal min it-tānī bēnṣṣillā sridi min bēn
 zainēh. 'ollū ṣaiyib. 'ollū il-hārī huḍ il-humār ā-heṣ-sitt
 āmdād 'omh izrazhum il-kelbi biḍḍilack. biṭṭazmha huḍzāt il-
 'omh ā-btākd ent huḍzāt iṣ-šazir ā-bazd ma btuḥlṣ hitjib 20
 šwaiyet hntob ulu 'l-humār. rāḥ ākel huḍzāt il-'omh ā-ḥoroh
 il-kelbi 'ntellu wuḥnd vāctēn šekkhum fi ḥuḥor il-humār 'ntellu
 wil-'omhāt mummhuma f'īl-urḥ ā-rāḥ lil-bēt. 'ollū il-hārī wēn
 il-kelbi. 'ollū lēš innū ākel huḍzāt il-'omh huḍzāt 'ntellu
 enti zasōlt. 'ollū la'. 'ollū wēn il-humār. 'ollū ent 'utillī 25
 hntta hntib ā-ma zafētā šī huḍu hnt il-hntob ana šekket
 zādī min hōn ā-zādī min hōn. māt. zasōlt enti. 'ollū
 la'. bazdēn fāt la-zōnd il-hārīyi 'ollū mbēyū hēda āṣṣou
 minna. bazdēn 'ollū huḍ heṣ-ṣubī li-borra. nḥndū. 'ollū
 šāf iza btazmil šī au ma btazmil biḍḍi mawwātak. šār 30
 yibki iṣ-ṣubī. ḥuḥor il-hārī. 'ollū šā bā. 'ollū zammāl yibki.
 'ollū ḥrubū keff. ḥorvū keff mawwētū. 'ollū il-hārī wēn iṣ-
 ṣubī yā jihī. 'ollū yā mṣallmī ent 'utillī ḥrubū keff. ḥorvū
 māt. zasōlt. 'ollū la'. 'ollū mbēyū yā hārīyi jihī rāḥ
 yēnṣṣillī sridi min bēn zainēyī. bazdēn 'ollū li-jihī ṭolliz il-35
 fiddān liš-šena. wḥnd il-fiddān 'ottazū š'nf ā-ramāh uḷu
 's-ṣnḥ. 'ollū il-hārī wēn il-fiddān. 'ollū ṭolluṭū ulu 's-ṣnḥ
 yitšemmes. 'ollū kif ṭolluṭū. 'ollū šā'nfū š'nf zasōlt yā
 mṣallmī. 'ollū la'. bazdēn rāḥ la-zōnd il-hārīyi 'ollū 'āmī
 idbēh id-ḥjāḍt wazmālihum zūwādi. jihī āmiz zala 's-ṣnḥ. nizil 40
 'azad f'īṣ-šandū wākel id-ḥjāḍt. nuṣṣ lel il-hārī 'ollū lil-
 hārīyi 'āmī tenrāḥ. ḥamel iṣ-šandū ā-miṣī. 'ollū yā hārīyi
 mbēyū heṣ-šandū tā'il. 'āliḍū ana tellētū ḥjāḍ ā-huḍz.
 wuṣlū lu-ḥadd šaḥ il-bḥr. 'ollū ṭ'zudī yā hārīyi. fetahū
 iṣ-šandū la'yā jihī. 'ālū yē ent hōn. 'ollū ē ma li 'vḷ 45
 fārīkum zasōlt yā'āna. 'ollū la'. rāḥ jihī hnta yešimm il-
 hawā. 'ollū il-hārī lil-hārīyi hollū' mādām byijī jihī bīndām
 māna bes yigṣa mnirmāh f'īl-bḥr. jihī zaref šū biḍḍikum
 yamḷū. sarn' mandil il-hārīyi ā-nām ḥadd il-hārī. wēṣi il-
 hārī ḥommen jihī il-hārīyi. bazdēn 'ollū 'āmī yā hārīyi hnta 50
 nirmī jihī. šār il-hārī ā-jihī yidiṣṣū il-hārīyi rimyāha fi
 'l-bḥr. bazdēn 'al il-hārī hāy ana mabṣāt ḥolluṣna min jihī.
 'ollū jihī la' holluṣt min il-hārīyi. zasōlt yā'āna. 'ollū
 māzām zasōlt 'ntell il-kelbi wil-humār wēṣ-ṣubī wil-fiddān
 wākel id-ḥjāḍt ā-ma zasōlt bes hollū' mēyit min iz-zal. 55
 'nṣṣollū sridi min bēn zainēh ā-rāḥ.

There were two brothers who had a fig-tree. One said to the other, "Remain and guard the fig-tree, and I will go out as a servant." The younger brother said, "No." His brother said to him, "Very well, but do not be the servant of a man who has no hair on his face." He answered, "Good."

He went forth, and met a priest with no hair on his face. The priest said, "Will you be a servant with me?" He replied, "No. My brother told me not to be a servant for one who has no hair on his face." Then he went on further, and the priest overtook him. The boy thought that all people were priests, and were without hair on their faces. He said to the priest, "Will you take me as a servant?" He said, "Come, but on condition that the one who shall be angry with the other shall have a strip of skin cut off between his eyes (lit. he (the second) shall cut a strip from between his (the first's) eyes)." The boy said, "Very well."

The priest said to him, "Take the bitch and the donkey and this wheat and this bread. You will eat the barley bread; feed the bitch with the wheat bread." He did this, and became dizzy from the barley bread, and sowed only a half *midl*. The priest scolded him. The boy was angry. The priest said to him, "Are you angry?" He replied, "Of course I am." Then (the priest) cut a piece out from between (the boy's) eyes. He went to his brother, and his brother said to him, "Did I not tell you to stay here as watchman of the tree? Now do you stay and guard it, and I will go out as a servant." 15

Jihî went to the house of the priest. He said to him, "Will you take me as a servant?" He replied, "Enter, but on condition that the one who is angry with the other shall have a piece cut from between his eyes." He said to him, "Very well." The priest said to him, "Take the donkey, and plant these six *midls* of wheat; the bitch will guide you. You will feed her with wheat bread, and you will eat barley bread, and when you have finished, you will bring a little fire-wood on the donkey." He went, and ate the wheat bread, and beat the bitch till he killed her; and he took two sticks of wood, and stuck them into the donkey's back, and killed him; and he buried the wheat in the ground, and went to the house.

The priest said to him, "Where is the bitch?" He replied, "Because I ate the wheat bread, she was cross, and I killed her;

are you angry?" He answered, "No." Then he said, "Where is the donkey?" Jihi replied, "You told me to 25 bring wood, and gave me nothing on which to put the wood; I stuck in a stick here, and a stick here. The donkey died. Are you angry?" He said to him, "No."

Then he went to the priestess. He said to her, "It is evident that this (fellow) is more of a devil than we are." Then (the priest) told him, "Take this boy outside." He took him. Jihi said to the boy, "If you do anything, or if you do not do anything, I shall kill you." The boy began to cry. The priest 30 went out. He said to Jihi, "What is the matter with him?" He answered, "He is crying." The priest told him, "Strike him a blow with the palm of the hand." Jihi struck him a blow, and killed him. The priest said to him, "Where is the boy, oh Jihi?" He replied, "Oh my master, you told me to give him a blow. I beat him, and he died; are you angry?" He told him, "No."

The priest said to her, "It is evident, oh priestess, that Jihi is going to cut a piece from between my eyes." Then he said 35 to Jihi, "Take the yoke of oxen out into the sun." He took out the yoke of oxen, and cut it into pieces, and threw it on to the roof. The priest said to him, "Where is the yoke of oxen?" He replied, "I took it up on to the roof, for it to be in the sun." The priest said to him, "How did you take it up?" He replied, "I cut it into pieces; are you angry, oh my master?" He answered, "No."

Afterwards the priest went to the priestess, and said to her, "Rise, kill the chickens, and prepare them as food for the 40 journey." Jihi was listening on the roof. He descended, and got into the box and ate all the chickens.

At midnight the priest said to the priestess, "Rise, that we may go." He lifted the box, and set out. He said to her, "Oh priestess, it seems that this box is heavy." She said to him, "I filled it with chicken and bread." They reached a point near to the shore of the sea. He said to her, "Sit, oh priestess." They opened the box, and found Jihi. They said, 45 "Yi, are you here?" He said to them, "Yes, I had no heart to leave you; are you angry, oh our father?" He told him, "No." Jihi went to take some exercise (lit. smell the air). The priest said to the priestess, "Now we shall sleep; Jihi will

come and will sleep with us. When he is asleep, we will throw him into the sea." Jilhi knew what they were going to do. He stole the priestess's veil, and slept near the priest. The priest awoke, and thought Jilhi was the priestess. Then he said 50 to her, "Rise, oh priestess, that we may throw Jilhi (into the sea)." The priest and Jilhi began to push the priestess, and threw her into the sea. Then the priest said, "Haili, I am happy; we have got rid of Jilhi!" Jilhi said to him, "No, we have got rid of the priestess; are you angry, oh our father?" He replied, "Of course I am angry! You killed the bitch and the donkey and the boy and the oxen, and ate the chickens, and 55 I was not angry; but now I am dying of anger." Jilhi cut a strip from between the priest's eyes, and departed.

L. 1: واحد is pronounced either *adhad* or *adhid*.

L. 7: بتحنني is pronounced *bithuttā*, *bithottā* and *bithuttā*.

L. 28: خورية, which I have translated "priestess," means here "wife of the priest."

L. 44: ملينه for تليته.

Cf. Oestrup p. 42, *Le Juif et les deux fils du marchand*.

109.

امه لجحي قالت له روح شتغل . قال لها شو بدتي شتغل ما
بعرف شي . قالت له روح اربط الطريق وجيب مصاري .
بعدين اخذ الطنجرة وراح باعها وشترى حبل طويل وراح
ربط الدرب من المبل للمبل وراح . اجوا المكارية وفكوا الحبل
5 وراحوا . بعدين قال لها يا امي ربطت الدرب واخذوا الحبل .
قالت له اي حبل . قال لها اللي قلت لي حتى اربط الدرب فيه .
قالت له انا ما قلت لك تربط الدرب بحبل بس المعنى تقتل
واحد زنكيل وتاخذ منه مصاري . رجع على الدرب شاف
القاضي مارق . مسك حبله وضربه . اجت على راسه قتلته .

أخذه وراح لعند أمه قال لها يا أمي قتلت لك القاضي. قالت 10
 له يخرّب بيتك إذا عرف السلطان بقتلنا. راحت قتلت تيس
 معزي. بعدين صارت الحكومة ناظرين القاضي حتّى يجي.
 راحرا لبيته وسألوا رين القاضي. قالوا من يومين نحن ما
 شغناه. بعدين صار السلطان ينادي اللي شاف القاضي
 وبخبرني شي عنه بعطيه مية ليرا. قال له جكي افا قتلت 15
 ورميته في البير. كانت أمه رميت التيس المعزي في البير
 وطلّت القاضي. اجوا العسكر مع جكي حتّى يشوفوا القاضي.
 قالت لهم أمه ابني مجنون. قال لهم افا قتلتّه بجه في البير.
 قالوا له انزل جيبه. نزل مسك دينة التيس. قال لهم القاضي
 انه دزين طوال. قالوا مش كثير. بعدين مسك القرن وقال 20
 لهم القاضي انه قرون. قالوا له لاء صحيح انك مجنون. قالت
 لهم أمه ما قلت لكم ابني مجنون.

*imma la-jih 'alilla rāh šigil. 'ollha šā bidlā šigil ma
 bariš šī. 'alilla rāh ōrbu it-tor' ā-jih mōšārī. haddēn nħud
 it-tunjara ā-rāh bāšha ā-šera ħohl tawil ā-rāh rōbol id-derb
 min il-mel lil-mel ā-rāh. ijā il-akārīyi ā-jekkā il-ħohl ā-rāh.
 haddēn 'ollha yā imma rōbol id-derb wħudā il-ħohl. 'alilla 5
 šya ħohl. 'ollha illi 'ultit ħutta ōrbu id-derb f'ih. 'alilla aw
 ma 'ultillak tīrbu id-derb hi-ħohl bes il-mazna it-tul wāħad
 zankil ā-idħud minna mōšārī. rijiš zala id-derb šāf il-'ādī
 mārē. misik ħajar ā-ħorrbū. ijil zala rāsū 'ntellitū. nħudā
 ā-rāh la-sōnd imma. 'ollha yā imma 'ntellitlik il-'ādī. 'alilla 10
 yahrub bētak āa zaref is-sulān hytīlā. rāhīt 'ntelit tēs
 mazzi. haddēn šārīt il-ħokāmī nātrū il-'ādī ħutta yiji. rāhū
 li-bētā ā-se'elā roēn il-'ādī. 'alā min yōmēn nahna ma šifudh.
 haddēn šār is-sulān yindādī illi šāf il-'ādī ā-ħiħabbirū šī zannā
 hāšit mīt līra. 'ollā jih āna 'ntellā ā-romētā f'il-bīr. kānit 15
 imma rimyit it-tēs il-mazzi f'il-bīr ā-tūmmīt il-'ādī. ijā il-
 zaskar maz jih ħutta yīšāfū il-'ādī. 'alilum imma ilnā me-*

nān. 'ullhum ana 'uteltā yaphā f'zīl-bīr. 'ālālū inzel jibā.
 nizil misik dēnt it-tfs. 'ullhum il-'āqī ilā dīnēn twād. 'ālā
 muš ketir. baydēn misik il-'amān ā-'ullhum il-'āqī ilā 'arān. 20
 'ālālū hē' gūhīh iannak mejrān. 'ālītūm imwān mā 'ullūkum
 ihū mejrān.

Jihī's mother said to him, "Go and work." He said to her, "At what shall I work? I do not know anything." She said to him, "Tie up (rob) the road, and bring some money." Then he took the sauce-pan, and went and sold it, and bought a long rope; and went and tied the road from one side to the other, and departed. The muleteers came, and untied the rope, and departed. Then he said to her, "Oh my mother, I tied up the road, and they took the rope." She said to him, "What 5 rope?" He said to her, "The rope with which you told me to tie up the road." She said to him, "I did not tell you to tie up the road with a rope; but I meant for you to kill some rich person, and take money from him."

He returned to the road, and saw the judge passing. He took a stone, and hit him. It struck his head, and killed him. Jihī took him, and went to his mother. He said to her, "Oh my mother, I have killed the judge for you." She said to him, 10 "May your house be destroyed! If the sultān knows, he will kill us." She went and killed a he-goat.

Afterwards (the members of) the government were waiting for the judge to come. They went to his house, and asked, "Where is the judge?" They said to them, "We have not seen him for two days." Then the sultān began to make proclamation, "To him who has seen the judge, and will give me information about him, I will give a hundred pounds." Jihī said to him, "I killed him and threw him in the well." 15 His mother had thrown the goat in the well, and buried the judge. The soldiers came with Jihī to see the judge. His mother said to them, "My son is crazy." He said to them, "I killed him; there he is in the well." They said to him, "Go down, and bring him." He descended, and took hold of the ear of the goat. He said to them, "Had the judge long ears?" They said to him, "Not very." Then he took hold of the horn, and said to them, "Had the judge horns?" They said 20 to him, "No; it is true that you are crazy." His mother said to them, "Did I not tell you that my son is crazy?"

كان في ملك عنده بنت كانت كل يوم تقعد في الشباك وكل رجال اللي هي تشوفه اذا كان مرتب تقول هادا من مرتة واذا كان وسخ تقول هادا من مرتة. بعدين ابوها زعل منها. قال له للوزير خدها دشورها. اخدها الوزير وصار يمشي يمشي هو وهي حتى وصلوا لحد بيت رجال اسمه حسن الكسلان. هو كان⁵ شاب قوي كثير لكن كسلان كثير. اذا كان بدّه يشرب يقول يا امي سقيني اذا كان بدّه ياكل يا امي طعمني. الوزير حط بنت الملك هونيك. بعد يومين تلاته هي فانت لبستان. في زمان كثير. قصت قضيب زمان طويل واجت صارت تضرب حسن. قالت له روح شتغل. قال لها ما بدّي. بعدين¹⁰ ضربته وقالت له خد حبل. راح صار يعمل عتال. اول يوم شتغل بقرشين. اجي قال لها لمرتة شتغلت بقرشين. قالت له عافاك. صار كل يوم يشتغل ويحبيب اكثر. بعدين في يوم كان في رجال غني راح عا الحجاج. قال له يا حسن بتروح معي. قال له حتى اسال مرتي. راح سال مرتة. قالت له¹⁵ معلوم روح معه. وهن رايجين شافوا بير فيه ماء. قالوا مين بينزل يحبيب لنا شوية ماء. نزل حسن الكسلان. شاف رجال معه عبده فاعده على يمينه وست حلوه كثير فاعده عن شماله. طلع حسن الكسلان. قال له الرجال شو مالك عمال تتطلع. قال له ما شي حبيبي بحبه ولو كان عبد اسود. قال له²⁰ عافاك. خد ها المفتاح وافتح الجنيذه. قطف سله مليانه زمان. قطف سله وبعته لمرتة وامة. حظوها على الرف

وقالوا خلتها حتى يجي حسن. بعد كم يوم بنت الملك
 قالت يا ستي هاتي فكسر واحدة. لما كسرتها لقيت جوهره.
 بعدين راحت للسوق وباعتها اجت اشترت كل شي بدها 25
 وانبسطت. بعدين قالت لستها تا فكسر واحدة قانيه.
 لقيت جوهره قانيه. راحت باعتها واشترت حاره وفرش وزينت
 واشترت عبيد وعربيات حضرت ثياب لحسن. بعدين ابوها
 قال للوزير يا وزير الرمان بدني اعرف شو صار في بنتي تعي
 حتى نلبس مثل الدراويش ونروح نفتش عليها. قال له الوزير 30
 انا حظيتها في بيت حسن الكسلان. صاروا يمشوا يمشوا
 حتى وصلوا لبلد حسن الكسلان. سأل الوزير وبن بيت
 حسن الكسلان. قالوا له بي حسن صار غني كثير كله من ررا
 مرقة. دلّوهم على سرايا كبيرة فيها عبيد وفيها ناس وفيها
 خدم. ظلموا لفرق شافتهم بنت الملك. السلطان حب 35
 يخفي حاله بس بنته عرفته وقالت له يا بّي اهلا وسهلا.
 بعدين غمرها ابوها وصار يبوّسها. قال لها فين جوزك.
 قالت له انا بعدني بنت وحسن في الحج. لما اجي حسن
 كتبوا كتابها وجوزوها لحسن وعاشت هي وابوها وجوزها ليوم
 اللي ماتوا وقالت له شفت يا بّي كل شي من المره. 40

kān fi melik yandū bint kānit kill yōm tō'ud f'āḥ-šibbāk
 ū-kill riḡḡāl illi hīyi tšāfā iza kān nrettōh l'al hēda min martā
 wiza kān rousiḥ l'al hēda min martā. bāzden abāha zāzōl
 minnha. 'ollū lil-wezīr ḥaḏlha dešširha. wḥḏlha il-wezīr ū-šār
 yimḏi yimḏi ḥāwī ū-hīyi ḥntta rouslū lu-ḥadd bēt riḡḡāl ismā
 ḥasan il-keslān. ḥāwī kān šebb 'awī ketir lākin keslān ketir. 5
 iza kān biḏḏā yišrab yī'al yā immī s'tnī iza kān biḏḏā yākul
 yā immī tasmēnī. il-wezīr ḥuṭṭ bint il-melik ḥōnik. bāzḏ

yōmēn flāti hāyi fālit li-histān. fī rimmān ketīr. 'naxit 'nālib
 rimmān fawil wajit gārit tawrub hasan 'ālātā rāh šitijil. 'ullha
 ma hiddi. baslān qarbitā ā-'ālittā hūl hūl. rāh gār yavum-10
 mil vattāl. nūvel yōm šitijil bi-'āršān. ija 'ullha li-murtā
 šitijil bi-'āršān. 'ālittā xāfāk. gār kill yōm yitijil ā-yijih
 nktur. baslān fī yōm kān fī rijjāl gūnī rāyih xā'l-hajj. 'ullā
 yā hasan bitrāh māx. 'ullā hūta isel murtā. rāh sc'el murtā.
 'ālittā mawšūm rāh māx. ā-hinnī rāyihān šāfū hār fih māi. 15
 'ālā min hyinzet gejhānā šaripet māi. nūzil hasan il-keslān.
 šāf rijjāl māx vabūl 'āwāli xūl yūwān ā-sitt hēlci ketīr
 'āwāli um šemāllā. tūlha hasan il-keslān. 'ullā ir-rijjāl šā
 māluk xammāll tūttūlha. 'ullā ma si. hābūl hēhū ā-lu kān
 vohūl nūwūl. 'ullā xāfāk hūl hēl-mijrāh wiflūh ija-jūnī. 'uttif 20
 selli mīlyūn rimmān. 'uttif selli ā-haythā li-murtā rimmān.
 hūttān vāhēr-rāff ā-'ālā hūllha hūttā yijī hasan. basl kua
 yōm bint il-malik 'ālīt yā sūt hāttā nīksur vāhūl. linnu kes-
 rāthā lēyit jandhru. baslān vāhūt lis-sā' ā-hāyūthā ijit ištērit
 kill šī hiddha wūhūst. baslān 'ālīt li-sittā tūksur vāhūl 25
 tāngi. lēyit jandhru tāngi. vāhūt hāyūthā wīštērit hāru ā-fūrā
 ā-zēgenit wīštērit vāhūt ā-vūhūyūt hūhūlrit tīgāh li-hasun.
 baslān abūhā 'āl līl-wēzīr yā wēzīr iz-zemān hiddi xāf šā gār
 fī bintā taw hūttā nūhūl mīll il-derāwīš ā-mūh wiflūh vāhūl.
 'ullā il-wēzīr ana hūttāthā fī hēt hasan il-keslān. gār yimān 30
 yimān hūttā wūlā li-hēlā hasan il-keslān. sc'el il-wēzīr wēn
 hēt hasan il-keslān. 'ālātā yā hasan gār gūnī ketīr killā min
 wēra murtā. dellūhūn mā serāyū kehīr fih vāhūt ā-fihū nās
 ā-fihū hūdem. tūllavā li-fō' šāfūthū bint il-malik. is-sūltān 35
 hēh yihfī hāllā hē bintā wūfītā ā-'ālittā yā hēyī nēl ā-sēhū.
 baslān gūmēhū abūhū ā-gār yikawrūshū. 'ullha fēn jōzīk.
 'ālittā ana baslān bint ā-hasun f'el-hajj. linnu ija hasan
 ketebū kitābha ā-jawwzāha li-hasun ā-vāšit hāyī wābūhā
 ā-jōzha li-yōm illi mātū ā-'ālittā šitijil yā hēyī kill šī min 40
 il-mara.

There was a king who had a daughter. Every day she used
 to sit in the window, and concerning every man whom she saw,
 if he was clean, she said, "That is from his wife"; and if he
 was dirty, she said, "That is from his wife." At length her
 father became angry with her. He said to the vizir, "Take
 her, and remove her." The vizir took her, and began to walk

and walk, he and she, until they reached the vicinity of the house of a man named Hasan the Lazy. He was a very strong 5 young man, but very lazy. If he wished to drink, he said, "Oh my mother, give me to drink"; if he wished to eat, "Oh my mother, feed me." The vizir placed the daughter of the king there.

After two or three days, she entered the garden. There were many pomegranates. She broke off a long stick of pomegranate wood; returned, and began to beat Hasan. She said to him, "Go and work." He answered, "I do not want to." Then 10 she beat him, and said to him, "Take a rope." He went to work as a porter. The first day he worked for two piastres. He came (home) and said to his lady, "I have worked for two piastres." She said to him, "Well done!" He began to work every day, and to bring more money.

Then, one day, there was a rich man going on the pilgrimage to Mekka. He said, "Oh Hasan, will you go with me?" He replied, "(Wait) until I ask my lady." He went and asked his lady. She said to him, "Of course, go with him." As 15 they were going along, they saw a well, in which there was water. They said, "Who will descend, to bring us a little water?" Hasan the Lazy descended. He saw a man with a female slave sitting on his right, and a very beautiful lady sitting on his left. Hasan the Lazy looked (at them). The man said to him, "What is the matter with you, that you are looking?" He replied, "Nothing. 'I love my dear one, were he a black slave.'" The man said to him, "Well done! Take this 20 key, and open the garden. Pick a basketful of pomegranates." He picked a basketful, and sent it to his lady and his mother. They put it on the shelf and said, "Leave it until Hasan comes."

After some days, the king's daughter said, "Oh my lady, bring (the pomegranates) and we will break open one." When she broke it open, she found a diamond. Then she went to the market, and sold it, and came and bought everything she wanted, and was happy. Then she said to her lady, "Let us 25 break open another." She found another diamond. She went and sold it, and bought a palace and furniture and decorated it, and she bought slaves and carriages and prepared clothes for Hasan.

Afterward her father said to the vizir, "Oh Vizir of the Age, I wish to know what has become of my daughter. Come then, let us dress like the dervishes, and go to search for her." The vizir said to him, "I placed her in the house of Hasan the 30 Lazy." They began to walk and walk, until they reached the village of Hasan the Lazy. The vizir asked, "Where is the house of Hasan the Lazy?" They said to him, "Yi, Hasan has become very rich, and it is all from his lady." They guided them to the palace, which was large, and had in it slaves, and people, and servants. They looked up, and the daughter of the king saw them. The sultan wished to be in disguise, but 35 his daughter knew him. She said, "Welcome, oh my father." Then her father embraced her, and began to kiss her. He said to her, "Where is your husband?" She replied to him, "I am still a virgin, and Hasan is on the pilgrimage." When Hasan returned, they wrote her marriage-contract, and married her to Hasan, and she and her father and her husband lived (happily) until they died. She said, "You see (lit. you saw), oh my father, everything is from the woman!" 40

L. 12: مرآة (classical مرآة), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as مرة حسن before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of ماء is between *mai* and *moi*. Among the Bedawins I have heard *mi*?

L. 20: Cf. the proverb with No. 50.

111.

كان في ناسك عند رجال غني وها الرجال كان كل يوم يعطيه
شوية سمن وشوية عسل. في يوم الناسك قاعد على فرشته.
كان مصد العسل والسمن بجرة. قال انا ببيع جرة ها السمن
والعسل وبشتري نعجة وها النعجة بتخلف غيرها وهاديك
غيرها حتى يكتروا. بعددين ببيعهم وبصير غني. باخذ 5
بنت تاجر الفلاني وبعمل عرس ما صار متله وبعزم التجار

والاكابر وبعمل ولايم وبعدين بيحيني صبي ولما بيكبر بعلمه
 والفلسفه والهندسه واذا شفته عاصي علي بمسك ها العصا
 وبضربه فيها. رنع العصايه حتى يضرب ابنه فيها. اجت
 10 على جرة العسل كسرتها. نزل السمن والعسل على لحيته.

*kân fi nâsik zunl rijjâl jinnî â-her-rijjâl kân kill yâm yuqâth
 kâciyēt semen â-âraiyēt usel. fi yâm in-nâsik 'âsûd zala
 firâthâ. kân maçmûmîl il-zasel wis-semen bi-jerra. 'âl ana behîz
 jerret hes-semen wil-zasel â-histîrî nazî â-hen-nazî bihthollîj
 jêrha â-hêdik jêrha hutta yikterâ. bazên behîshum â-bîr 5
 jinnî. bâhâd hint tâjir il-flâwâ â-bazmil zars ma qâr millâ
 buzum it-tijâr wil-akâbir â-bazmil weldâyim â-bazên byijênî
 sâbî â-limma byikber bazallmâ il-felâfî wil-hendesi wiza âiftâ
 zâsî zalâyî bimsuk kel-zaza â-bidrâhâ fîha. refûs il-zasâyî
 hutta yidrûb ilnâ fîha. ijît zala jerret il-zasel keserîtha. nizîl
 is-semen wil-zasel zala lêhyitâ.* 10

There was a recluse at the house of a rich man, who every day
 gave him a little clarified butter and a little honey. One day
 the recluse was sitting on his mat, collecting the butter and the
 honey in a jar. He said, "I shall sell a jar of this butter and
 honey, and buy a she-lamh, and this she-lamb will bear another,
 and this one another, until they multiply. Then I shall sell 5
 them, and shall be rich. I shall marry the daughter of such-
 and-such a merchant, and I shall have such a wedding as there
 never was before; and I shall invite the merchants and the
 nehles, and I shall have wedding-feasts. And afterwards, I
 shall have a son; and when he grows up, I shall teach him
 philosophy and engineering; and if he is disobedient to me, I
 shall take this stick, and beat him with it." He raised his stick
 to beat his son with it. The stick struck the jar of honey and
 broke it, and the butter and the honey fell on his beard. 10

112.

كان في ملك من ملوك العرب. اخذ قومه وراح للبرية وهو
 رايح شاف حمار وحش. لحقه. شرد حصانه عن جماعته.

بعدين صارت قشتي الدنيا كثير. شاف بيت منفرد فات
 طلب ملجا فيه. صاحب البيت قال لمرته شوفة ها الانسان
 ابن نعم. شو بدنا نضيفه. قالت له ما عندنا الا ها النعجة 5
 ادبحها واشويها وانا راح بعجن ها الشوطة الطحين. عملوا
 وقدّموا للضيف وبات عندهم هاديك الليلة. قاضي يوم لما
 بدّه يركب قال لهم انا ملك النعمان. اطلبوا شو يتريدوا.
 قال له الرجال بجي يوم. بعد مدّة صاروا فقرا كثير. قالت له
 مرته يا رجال الملك وعد اّنه بينعم علينا. روح شوف. 10
 الملك النعمان بيوم سكر. كان عنده صاحبين. امر بقتلهم.
 ثاني يوم سأل وين فلان وفلان. قالوا له انت امرت بقتلهم.
 حزن كثير وعمل لهم عمودين وعمل يوم فرح ويوم حزن.
 كان يوم الفرّح ويوم الحزن يقعد بين العمودين. اللي يجي
 لعنده يوم الفرّح كان ينعم عليه واللي يجي يوم الحزن كان 15
 يقتله ويذهن العمودين بدّمه. ساقبت يوم اللي اجي لعنده
 فيه الرجال كان يوم الحزن. حزن الملك كثير وقال له ما
 لقيت تجي الا في ها النهار. قال له انا قبلت بس بدّي حدّا
 يكفلني. بعدين التفت الى واحد اسمه شيبان. قال له ما
 بتكفلني. ما قبل. بعدين قام واحد اسمه قراده. قال انا 20
 بكفلك. قال له الملك على تدّيش. قال له على سنه. بعدين
 الملك عطاه خمس مية فاقه وراح لعند اهله. صار ترم يوم
 الحزن. قال له الملك لقراده فاب الوقت لو بدّه يجي حنظله
 كان اجي والملك كان مشتهي ان ما يجي. ثاني يوم ركب
 الملك وقعد بين العمودين وطلب ان يقتل قراده. كلّ الناس 25

قالوا له لاء ما يجوز الا حتى يكمل يومه وهن عمال يحكوا شافوا
 غيرة. الملك قال للجلاّد اقتله. الناس قالوا لاء حتى نشوف
 مين جاي بلكه كان حنظله. بعد كم دقيقه وصل. بعددين
 حزن الملك كتيّر قال له شو جابك يا حنظله. قال له الوفا.
 قال له الملك مين علمك الوفا. قال له ديني. قال له شو³⁰
 دينك. قال النصرانيّة. قال له الملك اشرح لي ياها. شرحها.
 تنصّر الملك وكلّ قبيلته وخرب العبودين وانعم على حنظله
 وقراده وقال لهم ما بعرف مين اكرم اللي وفي بوعدة او اللي
 كفل.

kān fī melik min mlāk il-zarab. nḥvd 'ōmā ū-rāḥ līl-bnr-
 riyi ū-lā rāyih šāf ḥomār wəḥš. līh'ū. šered ḥādnā zan-
 jendātū. bāzden šārūt tešettī id-dīnya ketīr. šāf bēt minfirid.
 fāt tōlob melja fih. šdḥib il-bēt 'āl li-martū šqft hel-insān ibn
 nōsam. šā biddna nḥfā. 'ālillū ma zandna illa hen-narji 5
 idḥalḥa wišioṭha wana rāḥ bāzḥn heš-šwaiyet it-tōḥn. zamelū
 ū-'ndemū lid-šēf ū-bāt zandhum hēdik il-lēli. tānū yōm linma
 biddū yirkab 'mlḥum ana melik in-nazmān ulubū šā bitridū.
 'ollū ir-rījāl bijī yōm. bāz middi šārū fu'ora ketīr. 'ālillū
 martū yd rījāl il-melik wazād innū byinzōm zālēna. rāḥ šāf. 10
 il-melik in-nazmān bi-yōm sikr. kān zandū sāḥbēn. amur
 bi-'mlḥum. tānū yōm se'el wēn flān ū-flān. 'ālillū ent amert bi-
 'mlḥum. ḥezin ketīr ū-zamelḥum zamūdēn ū-zamel yōm feralḥ
 ū-yōm hizn. kān yōm il-feralḥ ū-yōm il-ḥizn yō'azud bēn il-
 zamūdēn. illi yijī la-zōndū yōm il-feralḥ kān yinzōm zālēh
 willi yijī yōm il-ḥizn kān yitūdū ū-yidḥen il-zamūdēn bi-dem-15
 mā. šd'nbit yōm illi ija la-zōndū fih ir-rījāl kān yōm il-ḥizn.
 ḥezin il-melik ketīr ū-'ollū ma w'ēt iji illa fī hen-nahār. 'ollū
 ana 'nbilt bes biddi ḥadan yikfelni. bāzden iltefet ila wāḥad
 ismū šēbān. 'ollū ma btikfelni. ma 'ibil. bāzden 'am wāḥad
 ismū 'orādi. 'āl ana bikfelak. 'ollū il-melik zala 'addēš. 20
 'ollū zala sini. bāzden il-melik zatāḥ ḥoms māt nā'a ū-rāḥ la-
 zōnd āhelū. šār tirm yōm il-ḥizn. 'ollū il-melik li-'orādi fāt
 il-w'ē lau biddū yijī ḥanzala kān ija wil-melik kān mištihi in

ma yijî. tânî yôm rikib il-melik û-'azad hên il-zamûdên û-îolub
 in yî'tu' m'radî. kill in-uds 'atûlû la' ma bijâz illa hntta yikmel 25
 yômû û-hînî zamûdî yâhkû şâfû îolubû. il-melik 'âlîj-jillâd
 'ûtû. in-uds 'âlû la' hntta nâf mîn jâi belki kân hamzûlû.
 bard kem de'î'a wuîl. bawlû hezin il-melik ketir 'ollû şû
 jâbuk yâ hamzûlû. 'ollû il-wuîl. 'ollû il-melik mîn wullmak
 il-wuîl. 'ollû dînî. 'ollû şû dînûk. 'âl uc-nuîrânîgi. 'ollû 30
 il-melik îşrûhû yâha. şerûhû. temûşûr il-melik û-kill 'ubillû
 û-hûrûb il-zamûdên wezûm zûbî hamzûlû û-'mradî û-'ullhûm
 ma burîf mîn akram illî wuîl bi-wuîlû mî illî kîjîl.

There was once a certain king of the Arabs. He took his
 people and went to the desert; and as he was going, he saw a
 wild ass, which he followed. His horse became separated from
 the company. Then rain began to fall heavily (lit. then the
 world began to be very rainy). He saw a house, entered, and
 asked shelter in it. The owner of the house said to his wife,
 "By the appearance of this man, he is a person of wealth.
 With what shall we serve him?" She replied, "We have
 nothing except this sheep. Kill it and roast it, and I will go to 5
 knead this bit of flour." They did this, and offered the food to
 the guest, and he slept that night at their house. The next
 day, when he was about to mount, he said to them, "I am king
 in-Naûmân; ask for what you wish." The man said to him,
 "Some day, I will come (to your court)." After a time they
 became very poor. His wife said to him, "Oh man, the king
 promised that he would give us something. Go and see." 10

The king in-Naûmân got drunk one day. He had two friends
 with him. He ordered their death. The next day he asked,
 "Where are So-and-so and So-and-so?" They told him, "You
 ordered their death." The king was greatly grieved, and made
 two columns for them, and appointed a day of happiness and a
 day of sorrow. On the day of happiness and on the day of
 sorrow the king used to sit between the two columns. Who-
 ever came to him on the day of happiness, the king would give
 him presents; and the one who came to him on the day of sorrow
 the king would kill, and paint the two columns with his blood. 15
 It happened that the day in which the man came to him was
 the day of sorrow. The king was greatly grieved, and said to
 him, "Could you not find a day to come except to-day?" He

answered, "I accept the condition, but I wish some one to stand security for me." Then he turned to a man whose name was Šchān, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Kārādi arose and said, "I will stand security for you." The king said to him, "For how long?" He replied, "For a year." Then the king gave him (the man) five hundred she-camels, and he departed to his people.

The time for the day of sorrow came. The king said to Kārādi, "The time has come. If Hanzela were intending to come, he would have arrived," and the king was very eager that he should not come. The next day the king mounted, and sat between the two columns, and asked that Kārādi should be killed. All the people said to him, "No, it is not lawful until the end of his day." And as they were talking, they saw dust. The king said to the executioner, "Kill him." The people said, "No, until we see who that is; it may be Hanzela." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Hanzela?" He replied, "The fulfillment of the promise." The king said to him, "Who taught you the fulfillment of a promise?" He answered, "My religion." He said to him, "What is your religion?" He replied, "Christianity." The king said to him, "Explain it to me." He explained it, and the king and his whole tribe became Christians, and he destroyed the two columns, and gave presents to Hanzela and to Kārādi, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

113.

اجى صياد لعند ملك الجحى قدّم له سمكه . عطاها الف
دينار . كانت قاعده الملكة شيرين بحجبه . لما ضهر الصياد
قالت له للملك هادا كتير الف دينار حق سمكه . قال لها
هلق عطيتك كيف بدّي اخذ منه . قالت له الملكة صبر شويته
انا باخذهم منه . قال لها كيف . قالت له انا بساله شو شكل
ها السمكه ذكر يما انتى . ان قال ذكر بقول الملك ما بياكل

ذكر وان قال انتي بقول الملك ما بياكل انتي . عيطت للرجال
سألته شو شكل ها السمكة ذكر يما انتي . فتكر شوي وقال
لها خنتي لا ذكر ولا انتي . انبسط الملك كثير . عطاها الف
دينار . وقع واحد . لته وحطه في الكيس . قالت له الملكة 10
للملك شفت ما ابخل هو وقع دينار لته واخذه . بعدين عيط
له الملك وقال له ما بيكفيك الفين دينار حتى تاخذ الدينار
وما خليتته لواحد من الخدم . قال له تحت امرك . بعدين
الرجال قال انا خفت ان حدا يدعس عليه لان عليه صورة
الملك . فرح الملك من فطنته وعطاها الف دينار كمان 15
كلفته السمكة ثلاث الاف دينار . قال ان الواحد ما عمره
يسمع مشورة النسران .

ija šayād la-zōnd melik il-šajem 'ndilemlā semeki. zatāh elf
dīnār. kdnit 'āzūdi il-meliki širīn bi-jembā. limma dūhur is-
šayād 'ālilā līl-melik hēda ketir elf dīnār ha' semeki. 'ollha
hnlā' zašētū kif buddi āhud minnā. 'ālilā il-meliki šur
šwaiyi ana bāšādhum minnā. 'ollha kif. 'ālilā ana biselā
šā šikl hes-semeki doker yimma enta. in 'al doker b'al il-melik 5
ma byākul doker woin 'al enta b'al il-melik ma byākul enta.
šaiyešit lir-rijjāl se'elitū šā šikl hes-semeki doker yimma enta.
šteker šwai ū-'ollha hnta la doker ū-la enta. nbwnt il-melik
ketir. zatāh elf dīnār. wv'az wāḥad. lemmū ū-hnta f'il-kis.
'ālilā il-meliki līl-melik šift ma abḥal hā wv'az dīnār lemmū 10
wvḥodū. bardēn šaiyēllū il-melik ū-'ollū ma bikeffik elfēn
dīnār hnta tāḥud id-dīnār ū-ma ḥollētū li-wāḥad min il-ḥidem.
'ollū taht omrak. bardēn ir-rijjāl 'al ana šift in ḥadan yidvas
zālēh līn zālēh šart il-melik. širīh il-melik min fuḥntū ū-zatāh
elf dīnār kemdn. kellešitū is-semeki tlāt elāf dīnār. 'al in 15
il-wāḥad ma zomrū yismaz mešwerit in-niswān.

A fisherman came to the king of Persia, and offered him a fish. The king gave him a thousand dinars. The queen Širīn was sitting beside the king. When the fisherman left, she said

to the king, "That is a great deal: a thousand dinars as the price of the fish." He said to her, "I have but now given them to him; how shall I take them from him?" The queen said to him, "Wait a little, I will take them from him." He said to her, "How?" She replied, "I shall ask him, 'What is the sex of this fish, male or female?' If he says 'Male,' I shall say, 'The king will not eat a male,' and if he says, 'Female,' I shall say, 'The king will not eat a female.'" She called the man, and asked him, "What is the sex of this fish, male or female?" He thought a little, and said to her, "It is a hermaphrodite, neither male nor female." The king was very much pleased. He gave the man a thousand dinars. One fell. The man picked it up, and put it in the bag. The queen said to the 10 king, "Did you see how very selfish he was? A dinar fell; he picked it up and took it." Then the king called him and said to him, "Are not two thousand dinars enough for you, that you took the dinar, and did not leave it for one of the servants?" He answered, "I am under your orders." Then he added, "Because the king's likeness is on it I was afraid that some one would step on it." The king was pleased with his cleverness, and gave him a thousand dinars more. The fish 15 cost the king three thousand dinars. He said that one should never in his life listen to the advice of women.

L. 2: بجانبه for بحميه.

114.

كان في ملك عنده ولد وحيد شاف بنت فقيرة. قال له
يا بني بدني ها البنت. قال له ابوه لاء انا ملك ما باخذ لك
بنت فقيرة. بعددين الصبي سخن كثير. قالوا له الحكماء احسن
جورة ها البنت او ابنك ييموت. بعددين راح الملك لعند ابو
البنت. طلب البنت منه. قال له ابوها انا ما بعطيك ياها
الا ارا كان ابنك بيعرف صنعه. قال له ابني بده يصير ملك شو
بده بالصنعه. انا ما بجورها الا لواحد بيعرف صنعه لكن ارا
كان بتريد تاخذها بالسيف انا عبدك وتحت امرك. قال له

لاء ما باخذها بالسيف بس بسال ابني اذا كان بيريد يتعلم
 صنعه . راح سأل ابنه . قال آي بيريد اتعلم كار البتور . بيوم 10
 قال له لادوه اوسق لي مركب بدّي سافر لستمبول . شخن له
 مركب وهنّ مسافرين انكسر المركب . ناس غرقوا وفاس سلموا .
 من الجملة الصبي خُليص على شقفة خشبه . طلع على البئر
 بس هو كان جوعان كثير . وصل لحدّ كرخانه . وقف حدّ
 الباب . قال له لصاحب الكرخانه بتريد تحطني عندك . قال 15
 له انت ما شايف شوها الشغل الدقيق شو بيعرفك تشتغل .
 قال له حطني صانع كنس الخزن بس حتّى اكل . بيوم الملك
 كان عنده تدح من البتور العال . انكسر . الملك بعث ورا
 صاحب الكرخانه وقال له بدّك تعمل ها الكاس . اخده وهو
 حرفان كثير . اجي على الكرخانه عمال يخبر ان الملك طلب 20
 منه ان يعمل له الكاس . ما كان حدّا يعرف . قال له الصبي
 يا معلّي اعطيني شمعه ورغيفين حتّى انعشّى وسكّر الكرخانه
 عليّ . بتجي على بكرا بتلاقي القدح حاضر . عمل هاك .
 صاحب الكرخانه ثاني يوم اجي شاف القدح عال . اخده وراح
 لعند الملك . هو كان مبسوط كثير . قال له بدّي واحد ثاني 25
 اجي خبر الصبي . قال له اعطيني شمعه ورغيفين . ثاني يوم
 الصبح اجي شاف القدح حاضر . بعدين اخده وطلع يركض
 لعند الملك . قال له الملك بدّي واحد كمان . اجي خبر
 الصبي . قال له طيّب اعطيني شمعه ورغيفين . سكّر
 الكرخانه وراح . الصبي كتب على القدح

يا كفى كفى واعفي ان كان ما بتكفي
التيس ياخذ المال والقدر شغل كفي .

بعدين شافه الملك . بعث ورا صاحب الكرخانه قال له خبّرني
مين شتغل ها الاقداح . قال يا سيدي يعيش راسك انا . قال
له احكي دغري او بقطع راسك . خبّره . قال له عندي ولد ³⁵
فقير هو شتغلهم . بعث ورا الصبي قال له يا صبي احكي لي
وين تعلّمت ها الصنعة . قال له انا ابن ملك تعلّمتها ببلادني
والقدر احب هداك ياه . قال له صحيح . قال له نعم . اجي
الملك كان بدّه يقتل صاحب الكرخانه ويعطي كلّ شي للصبي .
قال له الصبي لاه يا سيدي انا اكلت خبز وملح في بيته اعمل ⁴⁰
معروف معي وخليّ طيب بس انا بترجّاك ابعتني لبيّ . بعثه
الملك وبعث معه هدايا وصاحب الكرخانه خُليص كرمال
الصبي . منتعلّم شكلين من ها القصّه العهد بين الخبز
والملاح وان كان الواحد غني ما هو عيب ارا تعلّم ابنه صنعة .

*kân fi melik zandû welod wahîd šâf bint fa'îri. 'allû ya
bêyi biddî hel-bint. 'allû abâh la' ana melik ma bâhûdlak
bint fa'îri. bazdên iṣ-ṣubî anḥum ketîr. 'âlâlû il-ḥekema aḥsan
jauwizû hel-bint au ibnak bîmât. bazdên râh il-melik la-zûnd
abû'l-bint. fwlwb il-bint minnû. 'allû abâha ana ma bazîk
yâha illa iza kân ibnak byazrif şanza. 'allû ibnî biddû yîṣîr 5
melik šû biddû bi-şanza. ana ma bejauwizha illa li-waḥad
byazrif şanza lâkin iza kân bitrid tâhûdha bis-sêf ana zabdak
û-taḥt omrak. 'allû la' ma bâhûdha bis-sêf bes bisel ibnî iza
kân birid yitazallem şanza. râh se'el ibnû. 'al ê brîd itazallem
kâr il-bellôr. bi-yôm 'allû labâh asîlî merkeb biddî sâfir 10
li-stambûl. šepênlû merkeb û-hinnî msâfrîn inkexer il-merkeb.
nâs jprw'û û-nâs silmû. min ij-jimlî iṣ-ṣubî ḥadiṣ zalu šw'fit*

həṣṣi. ʔuliz zala'l-bərr bes hə kən jūzān ketir. wəṣil la-hadl
 kirḥāna. wəʔif həlil il-bāb. 'ullū li-ṣāḥib il-kirḥāna bitrid
 tḥəṭṭnī zandak. 'ullū ent ma ṣāyif šā heṣ-ṣuḡl id-dā' šā 15
 hyaṣṣrifuk tiṣṭuḡil. 'ullū həṭṭnī ṣāniz kemmis il-maḥṣan bes ḥutta
 ākul. bi-yōm il-melik hən zandā 'ndah min il-bellir il-ʔāl.
 inkeṣer. il-melik bəzət wera ṣāḥib il-kirḥānu ā-'ullū biddak
 tazmil hel-kāṣ. wḥndū ū-hā hezndū ketir. ija wadl-kirḥāna
 sammāl yihəbbir in il-melik ʔubib minū in yammillū il-kāṣ. 20
 ma kən ḥudan yaṣrif. 'ullū is-ṣubī yā mawḥū astīnī ṣemza
 ā-rəḡḡfēn ḥutta itazaṣṣa ā-sekkir il-kirḥāna wadḡi. btiḡi wala
 bukra biḥḥā' il-'ndah ḥādīr. zamil hək. ṣāḥib il-kirḥānu tādī
 yōm ija ṣāf il-'ndah ʔāl. wḥndū ū-rāḥ la-ʔōm il-melik. hə
 kən mabsūt ketir. 'ullū biddi wadḥad tādī. ija ḥəbbir is-ṣubī. 25
 'ullū aṣṭīnī ṣemza ā-rəḡḡfēn. tādī yōm is-ṣubī ija ṣāf il-'ndah
 ḥādīr. bazdēn wḥndū ā-ʔuliz yurkuḥ la-ʔōm il-melik. 'ullū
 il-melik biddi wadḥad kemdn. ija ḥəbbir is-ṣubī. 'ullū ʔaiyib
 aṣṭīnī ṣemza ā-rəḡḡfēn. sekker il-kirḥāna ā-rāḥ. is-ṣubī katab
 zala'l-'ndah 30

yā kəfa kiṭṭi
 it-təs yāḥul il-māl

wəʔf in kən ma bitkiṭṭi
 wil-'ndah ṣuḡl kiṭṭi.

bazdēn ṣāf il-melik. bazat wera ṣāḥib il-kirḥāna 'ullū ḥəb-
 birnī min ṣuḡl hel-'ndah. 'āl yā sidi yaṣyāṣ rāsak ana. 'ullū
 aḥki dujəri au bn'ṭaz rāsak. ḥəbbirū. 'ullū zandī wəlul fi'ir 35
 hə ṣuḡelhum. bazat wera is-ṣubī 'ullū yā ṣubī aḥkilī wən tazal-
 lemt heṣ-ṣemza. 'ullū ana ibn melik tazallemtha bi-betādī wil-'n-
 dah abāi hədāk yāḥ. 'ullū ṣāḥib. 'ullū nazam. ija il-melik
 kən biḥḥā y'ṭul ṣāḥib il-kirḥāna ā-yaṣṭi kill šī liṣ-ṣubī. 'ullū is-
 ṣubī la' yā sidi ana ākelt ḥubz ā-milḥ fi bētū amil masrāf mazi 40
 ā-ḥəllih ʔaiyib bes ana bitrejjāk eḥṣatnī la-bēyi. bazatū il-melik
 ā-bazat mazi hədāya ā-ṣāḥib il-kirḥāna ḥuliz kirmāl is-ṣubī.
 mintazallem šiklən min hel-'uṣṣa il-ṣahid bən il-ḥubz wil-milḥ
 win kən il-wadḥad ḡvni ma hə ʔaib iza tazallem ibnā ṣemza.

There was a king who had a single son, who saw a poor girl. He said, "Oh my father, I wish this girl." His father said to him, "No, I am the king; I will not take a poor girl for you." Then the boy became very sick. The physicians said to his father, "It is better if you will marry him to this girl; otherwise your son will die." Then the king went to the girl's father and

asked the girl of him. Her father said to him, "I will not give her to you unless your son knows a trade." He replied, "My son will be king, what does he want of a trade?" "I will not marry her to anyone who does not know a trade; but if you wish to take her by the sword, I am your slave and under your orders." The king said to him, "No, I will not take her by the sword, but I will ask my son if he wishes to learn a trade." He went and asked his son, who said, "Yes, I wish to learn the working of crystals."

One day he said to his father, "Freight a ship for me, I wish to travel to Constantinople." His father loaded a ship for him, and as they were travelling, the ship was wrecked. Some were drowned and some were saved. From the number, the boy was saved on a bit of wood. He reached the land, but was very hungry. He arrived at a work-shop, and stood near the door. He said to the owner of the shop, "Will you take me at your shop?" He replied, "You do not see the nature of this delicate work. How will you know how to do this work?" He said, "Take me as a servant. I will sweep the shop, but for my food."

One day the king had a goblet of very fine crystal. It was broken. The king sent for the owner of the work-shop, and said to him, "You must mend this goblet." He took it and was very sad. He went to the shop, and was telling that the king demanded of him that he should mend the goblet. There was no one who knew how to do it. The boy said to him, "Oh my master, give me a candle and two loaves (of bread) so that I may dine, and close the shop on me. You will come in the morning and find the goblet ready." He did this. The owner of the shop came the next morning, and saw the goblet done excellently. He took it and went to the king, who was very much pleased. He said, "I wish another." The owner of the shop came and informed the boy, who said, "Give me a candle and two loaves." The morning of the following day the owner of the shop came and saw the goblet ready. Then he took it, and went running to the king. The king said to him, "I wish still another." He returned and informed the boy, who said, "Good; give me a candle and two loaves." He shut the shop and departed. The boy wrote on the goblet,

"Oh plenty, be plentiful, and increase if there is not plenty; the goat will take the money, and the goblet is the work of my hand."

Later the king saw this. He sent for the owner of the workshop, and said to him, "Tell me who did the work on these goblets." He said, "Oh my lord, may your head be kept in safety, I (did it)." The king said to him, "Speak the truth, or I will cut off your head." He told him, saying, "I have a poor boy who did the work on them." The king sent for the boy and said to him, "Oh boy, tell me where you learned this trade." He replied, "I am a king's son, and learned it in my country, and the goblet my father presented to you." The king said to him, "Is that true?" He answered, "Yes." The king wanted to kill the owner of the shop, and to give everything to the boy. The boy said to him, "No, my lord, I ate bread and salt in his house; do me a favor and let him live; but I beg of you, send me to my father." The king sent him, and sent presents with him, and the owner of the shop was saved for the sake of the boy. We learn two things from this story: the covenant of the bread and salt, and that if one is rich, it is no shame for his son to learn a trade.

115.

مرّة كان في ثلاث حراميّة في خماره . راحوا الناس اللي كانوا
عمال يسكروا . قالوا الجراميّة لبعضهم الليلة بدّنا نروح نسرق
خزنة السلطان . هرون الرشيد كان متخفي وقاعد في قرنه .
فرّ قال لهم انا بدّي روح معكم . بس كان متخفي وما عرفوه . قال
لهم بتاخذوني معكم او بحكي . قالوا طيّب . سألو واحد شو
كارك . قال لهم انا بعرف الكلاب شو بتقول لما بتنبّح . قالوا
للتاني انت شو كارك . قال بحمل سبعين قنطار وما بتعب .
قالوا للمتالت انت شو بتعمل . قال لهم انا معي مغنطيس
بأحب كلّ المسامير والبراغي بدون صوت . قالوا له انت شو
بتعمل . قال لهم انا بفرج المنضاف . قالوا طيّب امشوا حتّى
نروح . مشيو وراحوا وهنّ رايحين سمعوا كلاب عمال تنبّح . 10

- قالوا له لّلي بيعرف بنبيح الكلاب شو عمّال يقولوا. قال لهم
 عمّال يقولوا ان الملك معنا. قال له هرون الرشيد اسكت
 دخلك وزعل كثير وخاف ان يعرفوه وقال له الملك بيحي يسرق
 خزنته. بعددين وصلوا لدار الملك. صارت الكلاب تنبح كثير. 15
 بعددين قالوا لّلي بيعرف بلغة الكلاب شو عمّال يقولوا. قال
 لهم انا قلت لكم عمّال يقولوا الملك معنا. زعل كثير الملك
 وقال له ما قلت لك انا ما بقى تقول الملك معنا شو بدّي اجي
 اسرق خزنتي. طلّعوا لفوق. قالوا له لصاحب المغنطيس
 انت احب البراغي والمسامير. سحبهم قالوا له لل يحمل كثير. 20
 اجي دورك. قال لهم هرون الرشيد انا بسبقكم لمطرح الغلاني
 حتّى ما حدّا يلقتنا على الدرب. راح وجاب البوليس
 وهنّ ضاهرين لقطهم واخذهم للحبس. بعددين قاني يوم
 هرون الرشيد راح للمجلس. قال لهم جيبوا الخرامية لهون.
 قال له للاول انت شو كارك. قال له انا بفهم الكلاب شو 25
 بيعقولوا. قال له للثاني شو بتعرف. قال له انا بسحب
 بالمغنطيس. قال له للثالث انت شو كارك. قال له بحمل حمله
 ثقيله. بعددين قالوا له انت كارك فراج الضيقات شو بعد بدّك
 ضيقه اكثر من هاك. قال لهم ها المرّة ساحتكم ونفاهم. قال
 لهم انا شفتكم بها البلد بقتلكم. ستكتروا بخيرة وراحوا. 30

*murra kân fi ulât harāmīyi fi ḥumāra. rāḥū in-nās illi
 kânū sammāl yiṣkerū. 'alū il-harāmīyi li-baḥdhum il-lēli
 biddna nrāḥ nisru' ḥoznit is-sulṭān. herān ir-raḥīd kân mit-
 ḥuffi ū-'aḥd fī 'urni. fezz 'ollhum ana biddi rāḥ mākum bes
 kân mithuffi ū-ma zarefūh. 'ollhum btāḥdānī mākum au
 biḥkī. 'alū ṭaiyib. se'elū wāḥad kū kārak. 'ollhum ana baṣrif 5*

il-klāb šā bi'tāl limma bitnebbih. 'Alā lit-tānī enti šā kārak.
 'Al bihmul sebazin 'unīār ā-ma bitab. 'Alā lit-tālīt enti šā
 btazmil. 'ullhum ana māzī māgnētīs bišheb kill il-neisāmīr wil-
 brāji bidān šaut. 'ālālā ent šā btazmil. 'ullhum ana bifraj
 il-mingā'. 'Alā faiyib imšā hutta nrāh. mišyā ā-rāhū ā-hinni 10
 rāyijhū senazū klāb zammāl tnebbih. 'ālālā lillī byazrif
 bi-nebih il-klāb šā zammāl yī'ālū. 'ullhum zammāl yī'ālū in
 il-melik māzna. 'ullū herān ir-rašid iskut dūlak ā-zazōl ketir
 ā-hāf in yezrifāh ā-'ullū il-melik byijī yisru' hazutū. bawdēn
 wuzlā li-dār il-melik. šārit il-klāb tnebbih ketir. bawdēn 'Alā 15
 lillī byazrif bi-lajet il-klāb šā zammāl yī'ālū. 'ullhum ana
 'ultūlkum zammāl yī'ālū il-melik māzna. zuzōl ketir il-melik
 ā-'ullū mā 'ultūlak ana mā bw'a tī'āl il-melik māzna šā bidān
 ijī isru' hoznti. wazū li-fō'. 'ālālā li-šāhib il-māgnētīs
 enti isheb il-brāji wil-misāmīr. saħobhūm. 'ālālā lil byijhūl
 ketir ija dōrak. 'ullhum herān ir-rašid ana bisbe'kum 20
 li-mwīrah il-šidān hutta mā ḥadan yitwīna zala'd-derb. rāh
 ā-jāb il-bōtis ā-hinni dūkrin l'onthum wəḥwədhūm lil-ḥabbs.
 bawdēn tānī yōm herān ir-rašid rāh lil-mejlīs. 'ullhum jibū
 il-ḥurāmīyi la-ḥōn. 'ullū lil-awwəl ent šā kārak. 'ullū ana bif-
 hem il-klāb šā bi'tālū. 'ullū lit-tānī šā btazrif. 'ullū ana bis- 25
 heb bil-māgnētīs. 'ullū lit-tālīt ent šā kārak. 'ullū bihmul
 ḥamli l'ili. bawdēn 'ālālā enti kārak ferrāj iḥ-tī'āt šā bawd
 biddak dēi aktar min hek. 'ullhum hel-morra sāmāḥkum
 ā-nefāḥkum. 'ullhum iza šiftkum bi-hel-belwəd bi'tūlkum. stek-
 terū bi-ḥērū ā-rāhū.

30

Once there were three robbers in a wine shop. The people who were drinking there departed. The robbers said among themselves, "At night we shall go and steal the treasure of the sultau." Herān ir-Rašid was disguised, and sitting in a corner. He rose and said to them, "I wish to go with you;" but he was disguised, and they did not know him. He said to them, "Take me with you or I shall tell (of the plot)." They said, "Good." They asked one, "What is your business?" He 5 said to them, "I know what the dogs say when they bark." They said to the second, "What is your business?" He said, "I carry seventy *kuntār* (about 17½ tons), and am not wearied." They said to the third, "And you, what do you do?" He said to them, "I have a magnet with which I extract all the nails

and screws without noise." They said to the king, "What do you do?" He said to them, "I help those in trouble." They said, "Good. Start, (lit. walk) that we may be on the way ¹⁰ (lit. that we may go)." They started and left (tho wine shop), and as they were going, they heard dogs barking.

They said to him who understood the barking of dogs, "What are they saying?" He said to them, "They are saying that the king is with us." Herûn ir-Rašîd said to him, "Keep still, I beg of you." The king was very angry, and feared that they would know him, and he said to the man, "Will the king come to steal his own treasure?" Afterwards they reached the palace of the king. The dogs began to bark very much. Then they said to him who knew the language of the ¹⁵ dogs, "What are they saying?" He said to them, "I told you that they are saying that the king is with us." The king was very angry, and said to him, "Did I not tell you not to say again that the king is with us? Why should I come to steal my own treasure?"

They went up (on to the palace). They said to the owner of the magnet, "You extract the screws and the nails." He extracted them; and they said to the man who could carry a great deal, "Your turn has come." Herûn ir-Rašîd said to ²⁰ them, "I shall precede you to such-and-such a place, so that no one will catch us on the road." He departed, brought the police, and caught the robbers as they were going out, and put them in prison.

Then the next day Herûn ir-Rašîd went to the court. He said to them, "Bring the robbers here." He said to the first, "What is your business?" He answered, "I understand what ²⁵ the dogs say." He said to the second, "What do you know?" He replied, "I extract with the magnet." He said to the third, "What is your business?" He replied, "I carry a heavy load." Then they said to him, "Your business is the relief of troubles. What do you want of a trouble greater than this (of ours)?" He said to them, "This time I have pardoned you," and he exiled them. He said to them, "If I see you in this town, I shall kill you." They wished that his gifts might increase, and departed.

كان في سلطان عنده اربعين صبي . شافوا كل اولاد الوزر
تجوزوا وكل اولاد الاكابر في شهر شعبان . بعدين الكبير
قال لاخته تعوا نحن حتى نخرج ليش ابونا ما بيحورنا هلق
نحن منلبس كلنا احمر ومنقعد في ارضنا لما بيحي ابونا
بيسالنا ليش زعلانين . منقول له كل اولاد الاكابر تجوزوا ونحن⁵
اولاد السلطان ما بتجوزنا . اجي ابرهم من عشيته . سأل فين
الاولاد . العبيد قالوا له هو لابسين احمر علامة الغضب .
فات لعند الكبير . قال له ما لك يا ابني غضبان . قال له
انا صار عمري خمسين سنة وما جورتني . قال له تكرم يا ابني
بس هون ما في بنات ملوك على قدكم . الكل قالوا نحن ما¹⁰
بدنا بنات ملوك بدنا اربعين بنت من فرد ام واب . قال
مليح . جابوا اربعين بغل حملوهم من خفيف الحمل وغالي
التمن . صاروا يمشوا يمشوا حتى وصلوا لحد مغارة . صار
الليل . ناموا هونيك . ثاني يوم قاموا حتى يروحوا على
الصيد . خلوا الزغير حتى يعمل الاكل . بده يشعل نار.¹⁵
ماكان عنده شحيطا . راح صار يمشي حتى وصل لحد تصوينه عند
المغرب . طلع عليها ونزل . شاف سلم . طلع على السلم
شاف عبد حامل سيف وطالع يقتل بنات السلطان . قتله .
بعدين شاف الثاني . قتله لحد العشرين . بعدين فات
لجوا . شاف بنت ملك نايمه في تخت متل القمر . بعدين فات²⁰
لاوضة الثانية لحد تسع وثلاثين . في كل اوضة كان في بنت .
في اوضة الاربعين فتش ما شاف حدا . قال اخوتي لقيت لهم

عرايس بس انا لاء . صار يفتش في الاوضة . شاف سرير في
السقف . فزله شاف صبيته حلوه اكثر من الكل وشعرها مغطي
وجهها . فرقه وتركها وراح . اجى ابوههم شاف العبيد 25
مقتولين وممرتين . سأل الخدم مين عملها المعروف معي حتى
اعطيه اللي بيريد . كان الصبي راح لعند اخوته وما خبرهم .
الملك بعث منادي ينادي وبايده منديل . اول يوم وتاني يوم
وتالت يوم شافه ابن السلطان . قال له اعطيني المنديل .
عطاه ياه . راح لعند الملك وخبره . قال له شو بتريد 30
اعطيك . قال له ما بيريد شي بس نحن اولاد سلطان الفلاني
ونحن اربعين واحد من فرد ام واب . بدنا اربعين عروس من
فرد ام واب . قال له اي تكرموا . بعث ورا اخوته . اجوا
وشافوا عرايسهم . لما شافوا الزغيرة اظرف من الكل نحسدوا
وصاروا بدهم يقتلوا اخوهم . راحوا لعند السلطان وقالوا له 35
بحيس ان الزغيرة اظرف من الكل لازم تطلب مهرها غالي .
قال لهم شو بطلب . قالوا له في عند الغول لحاف كويس كثير
من حرير وكبير كثير وازا لقينته بيصير زغير . راح قال له انا ما
بعطيك بنتي حتى تجيب لي لحاف الغول . قال له حسن طيب .
راح لم براغيت كثير وطلع على سطح الغول . فختته ورمى 40
البراغيت على الغول والغولة . بعدين الغول قال للغولة حظي
الحاف برا حتى يطيروا البراغيت . بعدين حطته برا . اجى
حسن اخذه . في بين بيت الغول والدرب حجر مسكور . الغول
شاف حسن اخذ الحاف . بعدين الغول صار يقول له دخلك
يا حسن الله يخليك يا حسن اطلب متل ما بتريد بعطيك 45

ما رآه حسن. اخذ الخفاف وزاح لعند السلطان. قال له هلق بدتي العروس. قال له تكرم. اجوا اخوته قالوا له بعد عنده حصان ما في مثله. اجى السلطان قال له بعد بدتي حصان الغول. قال له طيب ها الشى ما هو منك بس من اخوتي. راح لببيت الغول. تخبى تحت بطن الحصان. كان⁵⁰ الحصان مربوط بسبع رزات. قبع اول رزة. صهل الحصان. قال لها الغول للغوله قومي شوفاي مين عمال يسرق الحصان. قالت له مين بيسترجي يسرق الحصان. بعدين حسن قبع الثانية. صهل الحصان كمان اكثر من الاول. قام الغول حتى يشوف مين عمال يسرق الحصان. فتنش لقي حسن تحت⁵⁵ بطن الحصان. قال له ها علقت. اخذه وربطه وزاح حتى يعزم كل الغيلان. قال لها لمرته عجتي كثير. بعدين صارت تعجن. قال لها حسن فكى لي ايدي حتى اعجن مطرحك. فكنت له ايده. بعدين قال لها ما فيني اعجن بايد واحدة فكى لي الثانية بعجن احسن. فكنت له ايد⁶⁰ الثانية. فك اجريه قتلها وطبخها وحط السفره. اخذ الحصان وزاح. وصل لعند السلطان. قال له يا سلطان الزمان ازا كان بعد بتطلب شي بقتلك وبقتل اخوتي. قال له لاء خد عروستك. حملوا كلهم راحوا وهن رايمين قالوا لهم المكارية لا تمرقوا من ها الطريق. غيروها ليش هونيك كل⁶⁵ اهل البلد مسكورين صاروا حجار سود. بعدين اخوته قالوا بس مرقوا حسن من هونيك ومرته بتبقى معنا. المكارية عملوا غلط مرقوهم من المدينه المسكوره. شافهم. اليهودي اللي

بيسحر استحل السّت حسن. سحرهم كلّهم من عداها.
 اخدها عروس الـ. بعدين ما عرفت جوزها طيّب ولا هو عرف⁷⁰
 انها هي طيّبه. بعدين كان جوزها في بستان. طلّع شاف
 ست حسن ذي الشّبّال. بعث مع العبيد قال لها انا طيّب
 بس اسالي اليهودي فين روحه حتّي تبقي تنسلي اتني وياها في
 النهار. من عشيت اجى اليهودي صارت تقول له دخلك قل لي
 وين روحك حتّي اتسلي انا وياها في النهار. قال لها في سكرة⁷⁵
 الباب. حطّتش تشكيل على الباب وعملت انها عمال تحكي
 معها. اجى عشيت اليهودي شافها مشكله الباب. قال لها
 شو انتي مجنونه. قالت له دخلك وين روحك. قال لها في
 المكسسه. صارت تفحك عليه حتّي يخمن انها بتحبّه. قالت
 يوم قالت له دخلك قل لي وين روحك. قال لها روجي بعلبه⁸⁰
 محطوطه باجر غزاله عرجه جوات قطنه. قالت له كيف بدّي
 اعمل حتّي جيبها. قال لها بتلات شعرات من دقني.
 اخدت التلات شعرات وقاني يوم عطيتهم لجوزها. حرق اول
 شعرة اجى مارد قال له شو بتريد. قال له بدك تاخذني
 لمطرح الفلاني. اخده. شاف غزاله عرجه. قوسها وشال⁸⁵
 رجلها شاف فيها علبه. فتح العلبه شاف فيها قطنه.
 اليهودي قال لها لست حسن اخ انا راح اموت. حسن حرق
 شعرة ثانيه. اجى مارد. قال له شو بتريد. قال له بدّي
 ترّدني للبلد اللي فيها اليهودي. حطّه على كتافه وطار لبلد
 اليهودي. شال القطنه وصار يقول له لليهودي شرف روحك⁹⁰
 معي. فكّ السحر عن اخوتي او روحك معي. اخذ ماء ورشها.

رجعوا كلهم ولم متل ما كانوا وكل اهل البلد المسحورة الحدادين
 النجارين وكل واحد في صناعته. بعدين مسك القطنه نتفها
 وراحوا كلهم لعند ابوهم. حسن احكى قصته لابوه. ابوه
 ٩١٥ حطه عنده واخوته سكنهم في غير بلد.
 هاده حكايتي حكيتهها وفي عبك خبيتهها.

kān fi sultān zandā arbazīn sobī. šāfū kill ālād il-wizor
 tejancezū u-kill ālād il-akābir fi šolwr šazbān. bazdēn il-kebir
 'āl laḥūtā tazā naḥna ḥotta naḥred lēš abāna ma biḡamrizna.
 ḥollū naḥnu mullis killna aḡmar u-ma'ud fi mošdā. limma
 byji abāna byiselna lēš zazīn. min'illā kill ālād il-akābir
 tejancezū ā-naḥna ālād is-sultān ma biḡamrizna. ija abūhum 8
 min zašiyi. se'el fēn il-ālād. il-šabūl 'ālād hōni lāšīn
 aḡmar salāmīl il-ḡuḡb. fāt la-šōnd il-kebir. 'ollū mālāk
 y'ibnū ḡuḡbān. 'ollū ana šār zomrī ḥumān sinī ā-ma jam-
 weztū. 'ollū tikran y'ibnū les hōn ma fi bināt mlāk zulu 'udl-
 kum. il-kill 'ālā naḥna ma biddna bināt mlāk biddna arbazīn 10
 bint min ford imm wāb. 'āl mlīh. jābū arbazīn bujl ḥum-
 melāhum min ḥuḡf il-ḥumel ā-ḡālī it-temeo. šārū yimšū yinšū
 ḥotta wuḡlā la-ḥadd muḡāra. šār il-lēl. nāmā hōnik. tānī
 yōm 'amā ḥotta yirāḥū valū 's-šed. ḥollū iz-zḡir ḥotta yazmil
 il-ākī. biddū yikazōl nār. nu kān zandā šuḡḡḡa. rāḡ šār 15
 yimšū ḥotta wuḡlā la-ḥadd tūšēni zand il-muḡarib. tūlīz valēha
 ā-nizil. šāf sillum. tūlīz valā is-sillum šāf šabīl ḥāmīl šāf
 ā-ḡālīz y'itūl bināt is-sultān. 'otelū. bazdēn šāf il-tānī. 'otelū
 la-ḥadd il-šārīn. bazdēn fāt la-jāwa. šāf bint melik nāyimi
 fi tūḡt mid il-'umwr. bazdēn fāt lāḡā it-tānī la-ḥadd tisaz 20
 ā-ḡālīn. fi kill āḡā kān fi bint. fi āḡlīl il-arbazīn fetteš nu
 šāf ḥadan. 'āl aḡātī lō'elūhum zarāyis les ana la'. šār yifet-
 tiš f'īl-āḡā. šāf srīr f'īl-sūf. nezzelū šāf šubiyi heloi aktar
 min il-kill ā-šārha muḡḡlā wijha. fero'ū ā-tarakha ā-rāḡ.
 ija abūhum šāf il-šabīd me'tūlīn ā-mōrmīyīn. se'el il-ḥidem 25
 min zamel hel-mazrāf mazi ḥotta aḡlīh illī bīrīd. kān is-šobī
 rāḡ la-šōnd aḡātī ā-ma ḥobberhum. il-melik barāt minādī
 yinādī ā-bīdā mandīl. amwel yōm ā-tānī yōm ā-tālīl yōm šāfū
 ibn is-sultān. 'ollū aḡīnā il-mandīl. zaḡāh yāḡ. rāḡ la-šōnd

il-melik ū-habbērū. 'ullū šā bitrūd aṣṭik. 'ollū ma brūd šī bes 30
naḥn ūlād sultān il-flānū ū-naḥn arbuzān wāḥad min fōrd imn
wāḥ. biḥlūa arbuzān zarās min fōrd imn wāḥ. 'ullū ē tik-
ramū. buxat werru aḥātū. ijū ū-šāfū zarāyishum. linma
šāfū iz-zǧīri azraf min il-kill nḥasādū ū-šārū biḥlūm yī'tulū 35
ahāḥum. rāḥū la-zōnd is-sultān ū-ālālū biḥlūis ia iz-zǧīri 35
azraf min il-kill lāzim tuḥḥub mawḥarha ḡālī. 'ullūm šā buḥḥub.
'ālālū fī wūd il-ḡāl lḥāf kḥaigis kettir min ḥarir ū-kubir kettir
wiza leffētū bixir zǧir. rāḥ 'ollū ana ma basīk biwī ḥotta ḡibḥi
lḥāf il-ḡāl. 'ullū ḥasan ṭaiyib. rāḥ lemin brāḡit kettir ū-ḥuliz
zahu sūḥ il-ḡāl. feḥtū ū-rumma il-brāḡit zahu 'l-ḡāl wēl-ḡālī. 40
bazdēn il-ḡāl 'al lil-ḡālī ḥottū il-lḥāf ḥorra ḥotta yī'tirū
il-brāḡit. bazdēn ḥottitū ḥorra. ija ḥasan nḥwīl. fī bēn bēt
il-ḡāl wēd-derb ḥuḡar meshār. il-ḡāl šāf ḥasan āḥid il-
lḥāf. bazdēn il-ḡāl šār yī'llū dahḥuk yā ḥasan ulla yīḥw-
lik yā ḥasan nḥub mitl ma bitrūd basīk. ma redd ḥasan. 45
nḥud il-lḥāf ū-rāḥ la-zōnd is-sultān. 'ollū ḥollū biddi 'l-
zarās. 'ollū tikram. ijū aḥātū 'ālālū bazd zandū ḥṣān
mā fi mitlū. ija is-sultān 'ollū ḥawd biddi ḥṣān il-ḡāl. 'ollū
ṭaiyib ḥeš-šī ma ḥā minnak bes min aḥātū. rāḥ li-bēt
il-ḡāl. teḥḥaba tuḥt ḥwā il-ḥṣān. kān il-ḥṣān marbūt 50
bi-seḥaz rezzā. 'nḥaz awcel rezzī. ṣḥel il-ḥṣān. 'ollha il-ḡāl
lil-ḡālī 'amī šāfi min zammād yisru' il-ḥṣān. 'ālālū min byis-
terjū yisru' il-ḥṣān. bazdēn ḥasan 'nbaz it-tānyī. ṣḥel il-ḥṣān
kemādū aktar min il-awcel. 'am il-ḡāl ḥotta yīšāf min zammād
yisru' il-ḥṣān. fettes lū'a ḥasan taḥt buḥn il-ḥṣān. 'ollū 55
zāl't. nḥwā ū-rubbwī ū-rāḥ ḥotta yazzim kill il-ḡālūn.
'ollha li-martū zōjinnū kettir. bazdēn šārit tazjun. 'ollha ḥasan
fikkilī idī ḥotta zōjun mawḥarhik. fekkittū idū. bazdēn 'ollha
ma finī zōjun bēd wāḥdi fikkilī it-tānyī bōzjun aḥsan. fekkittū
id it-tānyī. fekk ijreḥ 'ntellha ū-ḥabḥa ū-ḥwt is-sufra. nḥud 60
il-ḥṣān ū-rāḥ. wuṣil la-zōnd is-sultān. 'ollū yā sultān iz-zemān
iza kān bazd btuḥḥub šī bētlak ū-bētul aḥātū. 'ollū la' ḥud
zarāstak. ḥommalā killhum rāḥū ū-ḥinni rāyihēn 'ālālūm il-
mkārīyī la timrū'ū min ḥet-ḥwr'. ḡaiyirha lēš ḥōnik kill aḥel 65
il-belw meshārēn šārū ḥajār sūl. bazdēn aḥātū 'ālū bes merrī'ū
ḥasan min ḥōnik ū-martū btū'a mazna. il-mkārīyī zamelū
ḡnlat mawḥarhūm min il-medīnī il-meshāra. šāḥum il-yahādī
illī byishar istahla is-sitt ḥisn. saḥerhum killhum min zaddha.
nḥwḥa zarās ilū. bazdēn ma zareḥt jōzha ṭaiyib ū-la ḥawēi

zaref innha hi taiyibi. bazden kahu jozha fi bistau. tollas saf 70
 sitt hisn f'i-sabbak. bazat maz il-sabul 'ollha amu taiyib bes
 iseti il-yahadi fen rahu hntta tib'i tittelli enti wiyalha f'i-n-nahar.
 min asiyi ija il-yahadi sarit e'llu dahlak 'illi ween rihak hntta
 itsella amu wiyalha f'i-n-nahar. 'ollha fi sukret il-bab. hntt 75
 teskil zala'l-bab u-sunrit innhu ammull tahki mazha. ija asiyi
 il-yahadi safhu makkili il-bab. 'ollha sn enti meynani. 'allila
 dahlak ween rihak. 'ollha f'el-mikinsu. sarit tidhak zalf hntta
 yikomutu innha bithabbu. talit yom 'allila dahlak 'illi ween
 rihak. 'ollha rahu bi-zolbi mufadi biyor ipzali zarja jawat 80
 'utni. 'allila kif biddi azmil hntta jibha. 'ollha bi-tlat sarat
 min doni. nhdit il-tlat sarat u-tlat yom wiyalthum li-jozha.
 horn' amuel sazra ija mdrid 'ollu sn bitrid. 'ollu buldak tahidni
 li-mntrah il-flan. nhdit. saf ipzali zarja. 'awesha u-sal 85
 rijellu saf fiha zolbi. fetah il-zolbi saf fiha 'utni. il-yahadi
 'ollha li-sitt hisn ah ana rahi emat. hasan horn' sazra tanyu ija
 mdrid. 'ollu sa bitrid. 'ollu biddi triddni lil-belad illi fiha
 il-yahadi. hntu zala ketafu u-tar li-belad il-yahadi. sal il-
 'utni u-sar g'illu lil-yahadi saf rihak mazi. fikk is-sihar zan 90
 ahntu au rihak mazi. nhdit mai u-resha. rijazu killhum ziln
 mull ma kahu u-kill ahel il-belad il-meshara il-haklulin in-
 nejjarin u-kill rihad fi swnatn. bazden misik il-'utni nettefhu
 u-radu killhum lu-zond abahum. hasan ahka 'isatn labah.
 abah hntu zand u-ahatn sekkenhum fi ger belad.

95

hedi hakdyeti haketha

u-fi zabbak hwetha.

There was a sultan who had forty boys. They saw all the sons of the vizirs and the sons of the nobles married in the month of Šašbān. Then the eldest son said to his brothers, "Come, let us isolate ourselves, because our father has not married us. Now we shall all dress in red and shall sit in our rooms. When our father comes and asks us why we are angry, we shall say to him, 'All the sons of the nobles have been married; and you will not marry us, who are the sons of 5 the sultan.'" In the evening their father came. He asked, "Where are the boys?" The slaves said to him, "They are dressed in red as a sign of anger." He went to the eldest and said to him, "What is the matter with you, oh my son, that you are angry?" He replied, "I am now fifty years old, and you have not married me." He said to him, "Willingly (would

I marry you), oh my son, but here there are no kings' daughters fit for you." All of them said, "We do not wish kings' daughters; we wish forty girls born of the same mother and father." He said, "Good."

They brought forty mules and loaded them with light burdens, but of great value. They set out, and kept on until they reached a cave. Night came. They slept there. The next day they rose to go on a hunt. They left the youngest one to make the food. He wished to kindle a fire. Having no matches, 15 he began to walk, until at sunset he arrived at a wall. He climbed up on it, and then descended. He saw a ladder. He mounted the ladder, and saw a slave carrying a sword, going up to kill the daughters of the sultan. He killed him. Then he saw a second. He killed him, (and continued killing others) to (the number of) twenty. Then he entered the interior. He saw a king's daughter like the moon, sleeping in a bed. Then he entered a second room, and (continued) 20 until (he had entered) thirty-nine. In every room there was a maiden. In the room of the fortieth, he searched, but did not see anyone. He said, "I have found brides for my brothers, but none for myself." He began to search in the room. He saw a cradle in the ceiling. He lowered it, and saw a girl the most beautiful of all, with her hair covering her face. He parted it, and then left her and went away.

The father of the maidens came and saw the slaves all lying dead. He asked the servants, "Who did this favor for 25 me, that I may give him whatever he wishes?" The boy had gone to his brothers, and had not told them anything. The king sent a herald to make a proclamation; and in his hand he had a veil. He went the first day and the second day, and the third day the son of the sultan saw him. He said to him, "Give me the veil." He gave it to him. The son of the sultan went to the king and told him (what he had done). The king said to him, "What do you wish that I should give you?" 30 He replied, "I do not wish anything; but we are the sons of the Sultan So-and-so, and we are forty, born of the same mother and father. We want forty brides born of the same mother and father." He answered, "Welcome." The boy sent for his brothers. They came, and saw their brides. When they saw that the youngest was the most beautiful of all, they were envious and wished to kill their brother.

They went to the sultan and said to him, "Because the 35 youngest maiden is the most beautiful of all, you should ask a rich dowry for her." He said to them, "What shall I ask?" They said to him, "The ogre has a bed-cover, which is very fine, made of silk, and very large, and if you fold it, it will become small." The sultan went and said to the boy, "I will not give you my daughter until you bring me the ogre's bed-cover." Hasan said to him, "Good."

He went and gathered many fleas, and ascended to the roof of the ogre's house. He made a hole in it, and threw the 40 fleas on the ogre and the ogress. Then the ogre said to the ogress, "Put the bed-cover outside, so that the fleas may fly away." Then she put it outside. Hasan came and took it. Between the ogre's house and the road, there was an enchanted rock. The ogre saw Hasan taking the bed-cover. Then the ogre said to him, "I beg you, oh Hasan, God keep you, oh Hasan, ask what you wish and I will give it to you." Hasan 45 did not answer. He took the bed-cover and went to the sultan. He said to him, "Now I wish the bride." He replied, "Welcome."

Hasan's brothers came and said to the sultan, "The ogre still has a horse which has no equal." The sultan came and said to Hasan, "I wish also the ogre's horse." He replied, "Good. This affair is not your doing, but the doing of my brothers." He went to the ogre's house. He hid under the belly of the horse. The horse was fastened by seven staples. 50 He drew out the first staple. The horse neighed. The ogre said to the ogress, "Get up, see who is stealing the horse." She said to him, "Who will dare to steal the horse?" Then Hasan pulled out the second staple. The horse neighed a second time, louder than the first. The ogre got up to see who was stealing the horse. He searched and found Hasan under the 55 horse's belly. He said to him, "Ah, you have been caught." He took him, tied him, and went to summon all the ogres. He said to his wife, "Knead a great deal of dough." Then she began to knead the dough. Hasan said to her, "Free my hand, so that I may knead in your place." She freed his hand. Then he said to her, "I cannot knead with one hand; free the other for me, and I shall knead better." She freed for him his other hand. He freed his feet and killed her, cooked her, 60

and spread the table. He took the horse and departed. He came to the sultan and said to him, "Oh Sultau of the Age, if you again ask anything, I shall kill you, and shall kill my brothers." He replied, "No, take your bride."

All of them loaded (the mules) and departed; as they were going, the muleteers said to them, "Do not pass by this road; change it, because over there all the people of the town are 65 enchanted, and became black stones." Then his brothers said, "Make Hasau pass by that road, and let his wife remain with us." The muleteers made a mistake, and caused them to pass by the enchanted city.

The Jew who performed the enchantment saw them, and fell in love with Princess Hish. He enchanted all of them except her, whom he took as his bride. She did not know that her husband was alive and he did not know that she was alive. 70 Afterward, her husband was in the garden. He looked and saw Princess Hish in the window. He sent (a message) by the slaves, and said to her, "I am alive; but ask the Jew where is his soul, that you and it may be company for each other during the day."

In the evening the Jew came. She said to him, "I beg of you, tell me where your soul is, so that I and it may be company for each other during the day." He said to her, "In the wooden lock of the door." She put a bunch of flowers on 75 the door, and began to act as though she were talking with it. The Jew came in the evening, and saw the door decorated. He said to her, "What! Are you crazy?" She said to him, "I beg of you, where is your soul?" He said to her, "In the broom." She began to smile (lit. laugh) at him, so that he would think that she loved him. The third day she said to him, "I beg of you, tell me where your soul is." He said to her, "My soul is inside of some cotton in a little box in the foot of 80 a lame gazelle." She said to him, "What shall I do to get it?" He replied, "By means of three hairs from my beard." She took the three hairs, and the next day gave them to her husband. He burned the first hair. A giant appeared, who said to him, "What do you wish?" He said to him, "You must take me to such-and-such a place." He took him. He saw a lame gazelle. He shot her, and removed her foot, and saw in it 85 a little box. He opened the little box and saw in it some cotton.

The Jew said to his wife, "Ah, I am going to die." Hasan burned the second hair. A giant appeared. He said to Hasan, "What do you wish?" He said to him, "I wish you to take me back to the town in which the Jew is." He put him on his shoulders and flew to the town of the Jew. Hasan took out the cotton, and said to the Jew, "See, I have your soul. 90 Remove the enchantment from my brothers, or your soul (will remain) with me." The Jew took water and sprinkled it. All of them returned (to the forms of) men, as they were; and all the people of the enchanted town: the blacksmiths and the carpenters, and everyone (returned) to his trade. Then Hasan took the cotton and pulled it to pieces; and all the brothers departed to their father. Hasan told his story to his father. His father kept Hasan with him, and made his brothers live in another town.

95

This is my tale, I have told it;
And you in your breast did unfold it.

The Modern Pronunciation of Coptic in the Mass.—By J.
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THE name Copt (ΓΥΠΤΙΟΙ = Αἰγύπτιοι, Arabic *Qibt*, pl. *Aqbāt*, vulgar *Qubāt*) is restricted at the present day to the Eutychian or Monophysite sect which for centuries has formed the national Christian Church of Egypt. This population, which numbers approximately five hundred thousand, represents the most direct descendants of the ancient Egyptians, because for religious reasons the Copts have practically abstained from intermarriage with all alien elements. There is no ground whatever for the belief that the ancestors of these people were foreign immigrants who embraced Christianity after the Mohammedan conquest of Egypt in 640 A. D. At present the Copts are found in the greatest numbers in the towns of Negādēh, Luxor, Esneh, Dendera, Girgeh, Taūta, Assiūt and Akhmīm, where they are nearly all engaged in commerce of every description. In fact, they may be said to resemble in this respect the Armenians of Turkey and the Jewish communities of other lands.

The Coptic language has been dead as a spoken idiom since the end of the seventeenth century A. D. About 1680 A. D. the Dutch traveller Van Sleb mentioned as an extraordinary fact that he had met an aged man who was still able to speak Coptic. The language must have perished as a vernacular, no doubt dying out very gradually, between the fifteenth and the seventeenth Christian centuries, because the Arabic historian Maqrīzī remarked in the fifteenth century that the Coptic women and children of Upper Egypt in his time spoke Coptic almost exclusively, although they also knew Greek perfectly. There can be no doubt, however, that Coptic had begun to take a secondary place even before the time of Maqrīzī, for, as early as 1393, Coptic manuscripts had marginal notes in Arabic, which seems to show that the latter language, even at that period, was recognized as the dominant idiom and had come into very general use.

Although the chief ancient dialects of Coptic were five in number, we have to reckon in the present treatise only with

two, viz. the Sahidic and the Boheiric. The Upper Egyptian linguistic variations all succumbed before the powerful influence of the Sahidic idiom, which was at first spoken near Thebes and eventually was used as a vernacular from Minyeh to the Nubian border. In the same way the Boheiric, which was originally the language of the Western Delta, i. e. of Alexandria and its environs, soon became the tongue of all Lower Egypt. This dialect eventually displaced even its powerful rival, the Sahidic, and it remains to-day, all over Egypt, the idiom of the official church service-books, gospels, etc. The student of modern Coptic pronunciation, therefore, has to deal with Boheiric, but often only orthographically, for, as will be shown in the following article, the local peculiarities of utterance have by no means died out.

In this connection should be mentioned the truly excellent work of my friend, Mr. Claudius Labib, professor in the Orthodox Patriarchal School in Cairo, who is an enthusiast in Coptic studies. He has actually succeeded in teaching a considerable number of young people of both sexes to use the Boheiric Coptic as a school vernacular, i. e., to understand lectures delivered in it by himself and others, especially Wahby Bey, the head-master of the school; and has enabled his pupils to converse with ease in Coptic on all ordinary subjects. Labib has accomplished this very largely by the establishment of a Coptic press, whence he has issued a number of text-books, the most important of which are his *Coptic-Arabic dictionary*¹ (the third volume is now in preparation), and a series of primers to teach the Arabic-speaking student to express himself in Coptic. Besides these, he is at present engaged in issuing a Coptic edition of the gospels as they are read in the churches. Since the great majority of modern Coptic priests are in no sense scholars and do not even make a pretence of mastering their religious language grammatically, but are content to read the mass and gospels ceremonially in a parrot-like fashion assisted by a parallel Arabic translation, the importance of Labib's efforts at education in this direction can hardly be overestimated. He cannot of course succeed, as he fondly hopes to do, in reviving a language which has been dead for centuries, any more than the enthusiastic Cornishmen who have just founded a society in England for the

¹ *Dictionnaire Copte-Arabe par C. H. Labib*; two vols. Coptic-Arabic, Cairo, 1216, Year of the Martyrs.

revival of their ancient national tongue can ever have success. Labib's work, however, can, and no doubt will, stimulate among his somewhat lethargic co-religionists, priests and laymen, a desire to obtain a real knowledge of the literature of their ancient tongue. The present Orthodox Patriarch, Cyril the Fifth, himself an excellent Coptic scholar and a most enlightened man, is doing all in his power to further the study of Coptic in every school in Egypt under the *aegis* of his church.

Hitherto it has been customary to regard the modern pronunciation of Coptic in the church services as being merely a slovenly corruption of the original utterances of the language, and consequently as being of little or no importance from a phonetic point of view. No idea could be more erroneous. In spite of the ignorance of the priesthood, they have for ceremonial reasons been at great pains to hand down the traditionally correct pronunciation of their religious language. Indeed, so different to the intonation of Arabic is the tone of the Coptic as uttered by the priests of to-day that no one can reasonably assert that Arabic has had any influence on the pronunciation of the church language. In short, we still have in the conventional utterances of the mass what seems to be a genuine echo of how the ancient language must have sounded both in Upper and in Lower Egypt; and this, too, in spite of the fact that the idiom of the church is orthographically Bohairic. There can be no doubt that in Upper Egypt the Bohairic is still uttered as if it were Sahidic, i. e. in accordance with the original Sahidic vocalization.

The following table of the various pronunciations of the names of the letters of the alphabet¹ will serve partially to illustrate this undoubted fact.

	<i>Cairo.</i> ²	<i>Assiat.</i>	<i>Abydos.</i>	<i>Luxor.</i>	<i>Assuân.</i>
A	Älfä	Älfä	Älfä	Älfä	Älfä
B	Widä	Widä	Wittä	Widä	Vidä
Γ	Gämmä	Gämmä	Gämmä	Gëmmä	Gämmä

¹ For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochemonteix, *La Prononciation du Copte dans la Haute Égypte, Mémoires de la Société linguistique de Paris*, vii. pp. 245-276.

² The Cairo pronunciations here given were taken orally from Labib. I could find no equivalents for many of the pronunciations given in Steindorff's *Koptische Grammatik*.

Δ	Déltā	Dēltā	Dáldā		Dáldā
Ε	Ēī	Ēīyē	Ēīyē	Ēīyē	Ēīyē
È	Sū	Sō	Sō	Sō	Sō
Ζ	Zítā	Sítā	Dádt	Zádt	Zádā
Η	Ítā	Hídā	Hádt	Hádā	Hádā
Θ	Thítā	Tídā	Tádti	Téttā	Títūā
Ι	Iótā				Iódā
Κ	Káppā	Káppā	Kábbā	Kábbā	Kábbā
Λ	Lólā		Láŭla	Láŭla	Lólā
Μ	Mi	Mi	Méi	Mi	Mi
Ν	Ni	Ni	Néi	Ni	Ni
Ξ	Īksí	(Labib gives Āksí for all Upper Egypt)			
Ο	Ō				Ōū
Π	Pi (bi)				Vi
Ρ	Rā		Rōū		Rōū
Σ	Símā	Símā	Sámmā	Sémmā	Sámmā
Τ	Tav				Dá'u
Υ	Īpslōn				Hē
Φ	Vi	Fii	Fii	Fii	Fii
Χ	Ki	Kl	Kēi	Ki	Ki
Ψ	Ēpsí	Āpsí	Āpsí	Āpsí	Āpsí
Ω	{ Ō (like Eng. aw)	For Upper Egypt au and o			Ō
Ϝ	Šái	For Upper Egypt šēi and šái			Šái
Ϟ	Fái	Fái	Fái	Fái	Fái
Ϡ	Hái	Hē	Hē	Hē	Hēi
ϡ	Hóri				Hóri
ϣ	Gānga	Gándyē	Dyándyē	Dyéndya	Dyándya
ϥ	{ Ēgtyímā (or Ēgšímā)	Šímā	Šímā (Hímā)		Šímā
ϧ	Dí (Dídí)	Dí	Dēi	Dí	Dí

As will be seen from the above comparison, some latitude exists within the limits of the Sahidic district; a latitude which probably must not be set down to individual carelessness, but may perhaps be regarded as a relic of early dialectic variation, due, possibly, to incomplete assimilation to Sahidic of the primitive local idioms, or to differentiation of the Sahidic itself. Labib informs me that certain similar variations are noticeable in the Delta. The modern pronunciation peculiar to the Fayyûm Oasis also differs from the Cairo style. Indeed, one has only to examine the speech of the Moslem fellâhîn within the borders of Upper Egypt alone, to understand that linguistic variation is a characteristic of the Nile life. Nor is the explanation of this phenomenon far to seek. The villages of the Nile have been until quite recently absolutely separated one from the other; the only means of communication having been the river-highway, chiefly used by the professional boatmen. The average fellâh was, and, to a great extent, still is, chained to the soil, enjoying little or no intercourse with his brethren of even the nearest settlements. What more natural state of affairs then than the dialectic differentiation which exists very noticeably to-day in the Nile-land? The local conditions, which after all have changed very slightly in the course of centuries, were bound to produce the greatest variation, first in the early language, and subsequently in the idiom of the Arabian conquerors, which slowly but surely supplanted the native speech, but which, no doubt, at once took on just such differentiations as had characterised the earlier Coptic.

The following examples of differences in the modern pronunciation of the Boheiric Church-Coptic were collected by me at Cairo, the present centre of the Delta vocalization, and at Assuân, the southernmost town of the Sa'îd (Sahid), or Upper Egypt, respectively. I have thought it best to analyze specimens of current texts, rather than to present comparisons of isolated words. The Assuân text was cantillated by a priest into a phonograph.

Gospel of St. John, chapter first:

*Text.*¹ **ΒΕΝ ΤΑΡΧΗ ΝΕ ΠΙΣΑΧΙ ΠΕ ΟΥΟΣ ΠΙΣΑΧΙ ΝΑΥΧΗ**
*Cairo.*² Hēn ʿtārchē nū ʿpsāʿi pē ōōh pīsāʿi nāfkī
Assuān. Hān dīarchē mān bīsāgi bā wāh bīsāgi nāfkā
ΒΑΤΕΝ ΦΤ ΟΥΟΣ ΝΕ ΟΥΝΟΥΤ ΠΕ ΠΙΣΑΧΙ. ΦΑΙ
 hātēn ʿvnoūdi ōōh nū ōnoūdi pē pīsāʿi. Vāt
 hātān ʿvnoūdi ōʿāh nā ōnāidi bā bīsāgi. Vāt
ΕΝΑΥΧΗ ΙΧΕΝ ΖΗ ΒΑΤΑΝ ΦΤ ΖΩΒ ΜΙΒΕΝ ΑΥΩΠΙ
 enāfkī ʿszen hī hātēn ʿvnoūdi hōv nīvēn āvōpi
 enāfkā ʿsgēn hā hātān ʿvnoūdi hōv nīwān ānōbi
ΕΒΟΛΖΙΤΟΤΥ ΟΥΟΣ ΑΤΘΗΟΥΓ ΝΠΕ ΖΛΙ ΩΠΙ ΕΒΟΛ ΒΕΝ
 ʿvōlhitōtf ōōh ātēēnāf ʿēmpē ʿhʿī sōpi ʿvōl hēn
 āwōlhitōtf ōʿāh ātēānāyāf ʿēmbā āhʿī sōbi āwōl hēn
ΦΝΕΤΑΥ ΩΠΙ. ΝΕ ΠΩΝΗ ΠΕ ΕΤΕ ΝΗΤΥ ΟΥΟΣ ΠΩΝΗ
 vīētāf sōpi. Nē ʿpōnh pē ʿētē ʿnhʿtf ōōh ʿpōnh
 vīātāf sōbi. Nā ōōnh bēdā bā nfhādāf ōʿāh ʿendē
ΝΕ ΦΟΥΩΙΝΙ ΝΝΙΡΩΜΙ ΠΕ. ΟΥΟΣ ΠΙΟΥΩΙΝΙ ΛΓΕΡΟΥΩΙΝΙ
 nē ʿvnoūni ʿnnirōmi pē. Ōōh piōūni āʿērōūni
 ōnhī vīāwāni ʿnnirōmi bā. Ōʿāh bāāwāni (wān) āfōūni
ΒΕΝ ΜΙΧΑΚΙ ΟΥΟΣ ΝΠΕ ΜΙΧΑΚΙ ΩΤΑΖΟΥ.
 hēn pīkāki ōōh ʿēmpē pīkāki ʿstāhōf.
 hēn bīkāki ōʿāh ʿēmbā pīkāki ʿstāhōf.

¹ Standard text of the Coptic Gospels published by Labib and recognized by the Patriarch.

² The following points should be observed in pronouncing the Coptic transliterations herein given: *ā* = Eng. *a* in 'hat'; *ā* = Eng. *a* in 'father'; *ē* = Eng. *e* in 'met'; *ē* = German *ē* in *geh*; *ī* = Eng. *i* in 'pin'; *ī* = Eng. *i* in 'machine'; *ō* = Germ. *o* in 'voll'; *ō* = Eng. *o* in 'bone'; *ō* = Eng. *aw* in 'awful'; *ū* = Eng. *oo* in 'fool.' Of the consonants, *ʿ* = *ch* in 'church'; *ch* = German *ch* in *ich*; *ʿ* = *th* in 'this'; *g* = always *g* in 'go'; *ḡ* = Arabic *ḡ*; *h* = *h* in 'have'; *ḥ* = Arabic medial *ح*; *ḥ* = German *ch* in *ach* (to be distinguished from *ch*, the sound in *ich*; *š* = Eng. *sh*; *ʿ* = Arabic *ع*; *th* is always hard, as in 'thin'; *ʒ* = French *j*. All other consonants are pronounced practically as in English. *L* has the light sound, never the thick palatal sound of Polish barred *ł*. *R* is a gentle trill, rather than the rough Italian trill. Final *r* in Arabic is almost *rs*, e. g. *kebr* 'big.'

Extract from Steindorff's *Koptische Grammatik*, p. 1*:

Text. ΑΥΧΟΟC ΕΤΒΕ ΑΠΑ ΖΩΡ ΧΕ ΜΠΕΡΧΙ-ΒΟΛ

Cairo. Ävgōs ētvē Āpā Hōr zē mpēfží ĕgčōl

Assuān. Āvgōs ātwā Ābā Hōr gū mbāfgí šōl

ΕΝΕΖ ΟΥΔΕ ΜΠΕΡΦΩΡΚ ΟΥΔΕ ΜΠΕΡΦΑΖΟΥ ΟΥΔΕ

ēnēh ōdē mpēfōrk ōdē mpēfsāhū ōdē

ānāh ādā mbāfōrk ādā mbāfsāhū ādā

ΜΠΕΡΦΩΧΕ ΧΩΡΙC ΑΝΑΓΚΗ.

mpēfsāzē hōrts ānāngki.

mbāfsāgē hōrts ānāngki.

From a careful examination of the above specimens of modern Coptic pronunciation, and from the study of further data supplied by Labib and other Coptic experts, the following phonetic laws seem patent.

A. The Vowels.

The vowels play a most important rôle in Coptic phonetics, as they must have done also in the ancient Egyptian. In fact, there can be little doubt that their original pronunciation in Coptic has had an important effect on the modern Egyptian Arabic vernacular, which differs so considerably from the Arabic idioms of other lands. It has been pointed out by Prātorius, among others, that the system of additional vowels which prevails to-day in the Egyptian Arabic is the result of Coptic influence. There is, indeed, every evidence to show that this is the case, although Prātorius¹ does not state the probable reason for it. It is not because Coptic ever had such a system of *purely phonetic* intercalary vocalization, as one might gather from his statements, but because the Coptic idiom was extremely rich in vowels,² particularly in final vowels, which gave the tendency to the subsequent

¹ ZDMG. lv. p. 146. For the intercalary vowels in Egyptian Arabic, cf. Spitta, *Grammatik des Vulgärarabischen*, p. 21; Vollers, *Grammar of Modern Arabic*, §20.

² Some Arabic dialects, for example the Moroccan, are vowel-poor, but others, again, have intermediate vowels, like the Egyptian. There can be no doubt, however, that intercalary vowels are more prominent in Egyptian than in any other Arabic idiom.

Arabic-speaking Egyptians to insert, without reference to grammar, a helping, or furtive, vowel in their present vernacular, whenever a combination of too many consonants should occur. This peculiarity is seen in such Arabic phrases as the following: *bēss' li* 'it is enough for me'; *ḥaryf' nismān* 'ladies' shawls'; *ḥuḡl' mīn dī* 'whose work is this?', etc.

1. Long and short **Α** are represented in both Boheiric and Sahidic by *ā* and *a*, respectively; thus **CAXI** = B. *śāxi*, S. *śāḡi* 'word'; **ΑΡΧΗ** = B. and S. *ārḥi* (Greek) 'beginning.' The diphthong **AY** = *av* in B. (cf. Mod. Gk. *av* = *af*) and *āā* in S.; e. g. **AYΩΩΠI** = B. *avšūpī*, S. *āāšōhī* 'they have been.' It should be noted, moreover, that **AA** was used according to Stern¹ to represent Arabic **ع** in the words **ΑΛΑANCAPOY** **العنزروت** 'a sort of gum'; **ΑΛMOYCAAT** = **البصق** 'sublimate.' The **ع** is rapidly disappearing in the present Egyptian Arabic, especially in Upper Egypt, and it may be expected that in the course of a century it will have vanished altogether. In Stern's document **Δ** appears frequently as the equivalent of the Arabic vowel *e* in the article, i. e. **Δλ** = **ال**.

2. **Ε**, which = Boheiric *ē*, appears generally in Sahidic as *ā*; thus, **ΒEN** = B. *hēn*, S. *hān*; **ΕΤΒΕ** = *ētvē*, S. *dtvā*, etc. It should be observed that **Ν** appears in B. as *ēn*, but in S. as *nī*; cf. **ΝΒΗΤΥ** = B. *ēnhūt*, S. *nīhādūt* 'in it.' When, however, it is followed by a second *n*, this is not the case; e. g. **ΝΝΠΩΜI** = B. and S. *ēnnrōmī*. In the same way **Μ** = *ēm* in both pronunciations, **ΜΠΕ** = B. *ēmpē*, S. *ēmbā*. It is curious to note that **ΕΡΤΩΒ**, the measure of quantity, has become *ardēb* in the Arabic vernacular of Egypt. The combination **ΠΕ ΕΤΕ** = B. *pē tē* becomes by elision *bēdā* in Sahidic. In B. the diphthong **ΕΥ** is invariably pronounced *ev*, following the analogy of the

¹ Stern, *Ztschr. d. ägyptischen Sprache*, xxiii. (1895, pp. 104-120), has published a highly interesting fragment of a Coptic treatise on alchemy, in which many Arabic terms denoting metals and chemicals are transliterated in Coptic characters, showing the pronunciation of Arabic in Upper Egypt at quite an early date (not fixed). It is, however, according to Stern, the oldest exact transcription of Semitic sounds.

Neo-Hellenic, whereas it still retains in S. its probable original force *ēd*, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word شرنبة *šānē* 'a barn, store-house', from which we find the denominative stem *šāuacūn* 'to store up.' According to Stern, *op. cit.*, the *e*-vowel appears for Arabic Alif in the word ΧΕΝΟΥΗ 'brazier' = كانون. This of course represents the flat pronunciation of the Alif, *ā*, so common in modern Syria and Egypt.

3. The vowel **H** differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value *ā* in all native words; thus, ΝΑΨΧΗ = B. *nāfkī*, S. *nāfkā* 'it was'; ΝΗΗΤΨ = B. *nīhātīf*, S. *nīhādīf* 'in it', etc., but retains the *i*-value in the Greek ΑΝΑΡΚΗ = S. *ānāḡkī* (B. *ānāḡkī*). The diphthong ΗΥ is pronounced *ie* in Lower Egypt and *ai*, like ΑΥ, in Upper Egypt. The vowel **H** is found in Stern, *op. cit.*, representing the Arabic *i*-vowel; cf. ΑCCEPΗΗC = الزرنيج 'arsenic.' The modern Egyptian Arabic word *merisi* 'south-wind' shows the common Boheirie pronunciation.

4. The vowel **I** is usually pronounced in both sections as *i* and *y*. I find only the variation ΠΙΟΥΩΙΝΙ = B. *pīūwīnī*, S. *bīūwēwīnī*, which difference is probably due more to the vagary of the Assuān cantillator than to actual vocalic differentiation.

5. The vowel **O**, long and short, appears in three forms, viz. as *ō* (= Eng. *aw*), *ō*, and *ū*, in both dialects; cf. Φ†¹ = B. *Ḥenō'dī*, S. *Vnō'dī* 'God'; ΩΩΠ = B. *šōpī*, S. *šōbī* 'to be'; ΕΒΟΛ = B. *ēvōl*, S. *āvōl*, 'out of.' It is curious that Coptic ΩΟΝΤ appears in modern Egyptian Arabic as *šanī* 'acacia.' The diphthong ΟΥ is pronounced in Lower Egypt *ū* (as ΟΥΟC = *ūōh* 'and') except in a few words, as *Ḥenō'dī*, S. *Ḥenō'dī* 'God', but generally in S. *ō*, as *ō'dh* 'and.' Short *ū* also seems to appear in S. as *ā* in *ō'dh* 'and', but this may be a freak due to cantillation. The Sabidic pronunciation *ēdāh* for this word undoubtedly arises from musical causes. It is interesting to observe that ΜΟΝΗ 'barbour' has become *Minye* (place-name)

¹ Abbreviation for ΦΝΟΥ†.

in Arabic, exhibiting practically an *umlaut*. The word **ΝΟΒ** 'greatness, size,' has become *nūš* in Egyptian Arabic; cf. *kēbīr zē šn-nūš* 'big as a monster.' This is a common expression. The word means to the modern Egyptian some sort of a great animal inhabiting the mountains! In the word **ΑΛΧΑΡΡΟΟΠΕ** (Stern) we find **ΟΟ** for Arabic *ā*; **الخروب** 'siligua.' The diphthong **ΟΟ** is a short *ō* in both dialects, as **ΑΥΞΟΟC** = B. *avgōs*, S. *āvgōs* 'they say.' In Cairo, in the combination **ΕΖΟΟΥ**, the first **Ο** becomes *ā* under the influence of the following diphthong *ou*; thus, *ēlōl-ā* 'day.'

6. The vowel **Υ** appears chiefly in diphthongs, as **ΑΥ**, **ΕΥ**, **ΗΥ**, and **ΟΥ**, all of which have been discussed above. The Greek word **ΨΥΧΗ** 'soul,' however, is pronounced *psīkī*.

7. The long **Ω** appears in both pronunciations as *ō*; cf. **ΖΩΒ** = B. and S. *hōv* 'work'; **ΑΥΩΠΙ** = B. *āvšōpī*, S. *āšōbī* 'they were,' etc. In the Sahidic example given above, however, **ΠΟΥΩΙΝΙ** becomes *bāāwōīnī*, no doubt under the influence of the cantillation; cf. B. *pīūōinī* and B. *āfērāōinī* = S. *āfāōinī*, precisely the same vocalic combination. Stern gives the vowel **Ω** as representing Arabic *ā*; thus **ΖΑΛΩΜ** = *ḥalīm* 'cheese'; **ΤΩΒΙ** = Arabic *ṭāb*, the fifth Coptic month.

B. The Consonants.

1. **B** appears in B. regularly as *v* and in S. as *u* at the end of words and as *w* between vowels; cf. **ΖΩΒ** = B. and S. *hōn* 'work,' but **ΝΙΒΕΝ** = B. *nīvēn*, S. *nīwān* 'all.' Stern's Fragment also represented **ب** by **B**; thus, **الفحم** 'coal' = **ΑΛΒΑΖΜ**; **فول** 'beans' = **ΑΛΒΟΥΛ**. The regular *b*-sound was represented by **Π** *q. v.*, although **B** sometimes appears in Arabic represented by **ب**; thus, *balāḥ* 'date' is derived from **ΒΕΛΖΩΛ**, showing pure *b* = **B**. This phenomenon was no doubt owing to the fact that the medial aspirate *v* is a stranger to Arabic phonology, which accordingly reproduced the sound by *b*. The same peculiarity is seen in *ārdēb* = **ΕΡΤΩΒ** 'a measure of quantity'; **ΤΩΒΙ** = *ṭab*, etc. In Stern also we find **التوبال** = **ΑΘΟΥΒΕΛ** 'dross.'

2. **Γ** occurs chiefly in Greek words as in **ΑΝΑΓΚΗ** = S. *ānāgkī*. The latter pronunciation, *g* = Arabic *ḡ*, is quite in

accordance with Neo-Hellenic usage for pure Γ , i. e. when it is not in juxtaposition with κ . Sometimes Coptic Γ is used for κ , as in $\Delta\text{N}\Gamma = \Delta\text{N}\kappa$ 'I.'

3. Δ , like Γ , generally occurs in Greek loan-words, although it appears in a few native words, as $\Delta\text{E}\text{N}\text{O}\Upsilon$ 'now'; $\Delta\text{I}\Delta\text{O}\Upsilon$ 'contention,' etc. It is pronounced d in B. and δ , like τ , in S.; cf. $\text{O}\Upsilon\Delta\text{E} = \text{B. } \delta d\check{e}, \text{S. } \delta d\delta$.

4. Z also is a distinctly Hellenic consonant. It is pronounced like English z in both systems.

5. Θ is pronounced *th* in Cairo, but *t* in Upper Egypt; thus, $\text{E}\Theta\text{H}\text{H}\text{O}\Upsilon = \text{B. } \check{e}thn\check{u}\check{u}, \text{S. } \check{a}tn\check{a}\check{u}$ 'future.' This consonant in S. is merely a combination consonant for τZ , as $\Theta\text{E} = \tau\text{Z}\text{E}$ 'the manner,' pronounced *tē*. It occurs in Stern as the equivalent of ت ; cf. $\text{A}\Theta\text{O}\Upsilon\text{B}\text{E}\lambda = \text{التوبال}$ 'dross.'

6. K is pronounced identically in both dialects. It represents ق in Stern; thus, $\text{A}\lambda\text{K}\text{I}\text{N} = \text{القَيْن}$ 'hammering'; $\text{A}\lambda\text{K}\alpha\text{p}\text{o}\text{o}\rho\text{e} = \text{القارورة}$ 'bottle.' This is curious, because ق is either omitted entirely in pronunciation, as in Cairo and the vicinity, قبطي 'ibṭi' 'Copt' = *gibṭi*, or else it is pronounced as *g*, especially in Upper Egypt; thus, *mā gidirtiš* 'I could not.' Its representation in Stern by K seems to show that at the time when this Fragment was written, ق had its true value, i. e. *g*, in the Arabic of Egypt; cf. *Balāg* = $\text{Π}\epsilon\lambda\alpha\kappa$. Coptic κ represents Ancient Egyptian *k* and *q* (Steindorff, *Kopt. Gr.*, p. 18, n. 10).

7. λ is uttered identically in both dialects and corresponds to the light Egyptian Arabic *l*. Stern, however, notes that λ represents Arabic *r* once, viz. in the word $\text{A}\omega\omega\text{H}\lambda\alpha\varsigma = \text{الشيراز}$.

8. M and N also differ in no way from م and ن .

9. Z , on the other hand, is a ligature consonant for KC , especially in Sahidic. It appears chiefly in Greek words.

10. Π is pronounced *p* in Cairo Boheirie, probahly owing to Neo-Hellenic influence, but universally *b* in Sahidic; thus, $\text{MΠ}\epsilon\text{q}\varsigma\text{I} = \text{B. } mp\check{e}f\check{z}i, \text{S. } mb\check{u}f\check{g}i$ 'he does not say.' Note that Π is B. *ēp*, but S. *bi*, as in $\text{Π}\text{C}\alpha\text{X}\text{I} = \text{B. } \check{e}p\check{s}\check{a}\check{z}i, \text{S. } b\check{i}s\check{a}\check{g}i$. Labib states, however, that this consonant is heard in the Fayyūm

churches as pure *b*, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; *Bilāq* = ΠΕΛΑΚ 'island'; *birbe* 'ruin' = ΠΕΡΠΕ 'temple'; *elbay* 'land sown with beans' = ΠΑΚΕ, etc. The consonant Π also represents the Arabic ب in Stern; thus, ΑΛΠΟΥΡΑΤ = البرادة 'filings'; ΑΩΩΠΠΕ = الشبب 'alum,' etc. It is curious that the name of Π in Assanān is Π̄, with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. **P** is identical in both dialects and seems to correspond to the Egyptian Arabic پ; i. e. it is a very gentle trill rather than the rough Italian trill.

12. **C**, identical in both pronunciations, has the value of Arabic س; thus, ΠΙCAXI = B. *pīsāzi*, S. *bīsāgi* 'the word.' It was, however, used in Stern's Fragment to represent Arabic ز, ص, and سن; thus, a), representing ز: ΑCCEPNNHΣ = الزرنيج 'arsenic'; ΑΛΑANCAPOT = العنزروت 'a sort of gum'; b), representing ص: ΑΛΜΟΥCΑΑΤ = البصعد 'sublimate' (note that ص appears once representing *Sai*, as in *ṣant* = ΩONT 'acacia'); c), representing سن: CIO = سقة; cf. also *merisi* = ΜΑPHIC 'south-wind'; *timsāḥ* = ΠICAΣ 'crocodile.'

13. **T** is pronounced *t* in the hellenizing Cairene style; thus, ΠΕETE = B. *pē ētē*, but S. *bēdā*. Its primitive Upper Egyptian value preceding a vowel, however, was *d*. Thus for ΤΑΡΧΗ we find Cairo *ētārchī*, but S. *dīārchī* 'the beginning'; ΝΗΤΩ = B. *ēnhitf*, S. *nthadāf* 'in it.' In the word ΑΤΘΕΝΟΥΩ = B. *atēēnāf*, S. *atānāyāf* 'without him,' we find it pronounced as *t* before the following θ. In Stern it also represents the final ت in ΑΛΧΙΠΡΙΤ = الكبرى 'sulphur'; ΑΛΑANCAPOT = العنزروت 'gum', etc.; but usually stands for د, as in ΤΑΠΕΡΙ = دبر 'treat'; ΑΛΓΑΤΙΤ = الحديد 'iron,' etc. **T** also represents Arabic ض, as in ΑΠΙΑΤ = ابيض 'white.'

14. **Φ** is always υ; thus, ΦΗΕΤΑΩ = B. *vīēāf*, S. *viāāf* 'he who.'

15. It is difficult to formulate a rule as regards χ . It is pronounced as hard *k* in native words; thus, $\pi\chi\alpha\kappa\iota$ = B. *pīkākī*, S. *bīkākī*; but in foreign words it is generally *h* or *ch*; thus, Greek $\chi\omega\rho\iota\varsigma$ = B. and S. *hōrīs*; $\alpha\rho\chi\eta$ = B. and S. *archī*. In Upper Egypt, however, $\psi\gamma\chi\eta$ is pronounced *psikhē* with *k*. In Stern, again, we find $\chi = k$: $\alpha\lambda\chi\epsilon\nu\omicron\gamma\eta$ = الكانون 'brazier'; and also $\chi = h$: $\alpha\lambda\chi\alpha\rho\omicron\upsilon\pi\epsilon$ = الحرقلة 'siliqua.'

16. ψ is a ligature consonant = *ps*, as $\theta = th$.

17. \wp is pronounced *š* in both dialects; thus, $\wp\omega\pi\iota$ = B. *šōpī*, S. *šōbī*. In $\wp\tau\alpha\zeta\omicron\eta$ the \wp is pronounced in B. with a prosthetic vowel; thus, *šstāhōf*, but S. *štā^hhōf*. This, of course, is due to the juxtaposition of the following *t*. Stern gives $\wp = š$, as $\alpha\wp\wp\eta\lambda\alpha\varsigma$ = الشيراز , etc.

18. η = *f* in Upper and Lower Egypt; $\eta\alpha\eta\chi\eta$ = B. *nāfkī*, S. *nāfka*. In Stern, only the word $\varsigma\iota\eta$ = سفة shows $\eta = ف$, which is elsewhere represented by β , *q. v.*

19. h = *h* in Cairo and Assuān; thus, $h\epsilon\eta$ = B. *hēn*, S. *hān* 'in'; $h\alpha\tau\epsilon\eta$ = B. *hātēn*, S. *hātān* 'apud, juxta.' In some parts of the Delta it is pronounced *k*, i. e. *k* followed by a slight rough breathing (cf. Rochemonteix, in *Mémoires de la Société Linguistique de Paris*, vii., p. 273).

20. ζ is now pronounced in both dialects exactly like the Arabio medial $\zeta = h$; thus, $\omicron\gamma\omicron\zeta$ = B. *o^hh*, S. *o^hh* 'and.' For $\zeta\lambda\iota$, B. has *ēh^hlī* and S. *ah^hlī*, with prosthetic *ē* and *a* respectively. *Hori* = ζ appears also in $\eta\iota\varsigma\alpha\zeta$ = *ēmsāh* = modern Egyptian Arabio *timsāh* 'crocodile'; but in Stern it also represents خ , as in $\alpha\varsigma\varsigma\epsilon\rho\eta\eta\zeta$ = الزرنيخ 'arsenic,' and ζ : $\alpha\wp\omega\alpha\zeta\epsilon\rpi$ = الشحار 'soot.'

21. χ is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic ج , which, however, has two distinct pronunciations between Cairo and Assuān. Arabio ج appears in Cairo and the Delta generally as *g* hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiūt we hear ج as *gy*, at

Luxor as *āy*, and at Assuān practically as *āy*. Thus, the word *جمل* 'camel' is uttered *gēmēl*, *g̃yēmēl*, *āyēmēl*, and *āsyēmēl*, respectively, at the places just mentioned. In the Soulan, Arabic ج is plain *j* (جمل = *jēmēl*), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation *z* heard, which is the regular usage in the Syrian towns (جمل = *zēmēl*). The Coptic ⲭ does not, however, correspond *exactly* to the Egyptian Arabic ج. Thus, in Cairo ⲭ is pronounced hard *g* before the vowels *a*, *o*, *u*; thus, ⲭⲱⲭⲟⲟⲥ = *āyḡōs* 'they say'; but before the vowels *e*, *i* it invariably appears strongly palatalized as *z*, a sound unknown in Egyptian Arabic; thus, ⲭⲉ = B. *zē* 'that'; ⲙⲡⲉⲓⲕⲭⲓ = *mpēzī* 'he does not say,' etc. In Assuān, on the other hand, I heard ⲭ as *g* in every position; thus, ⲭⲱⲭⲟⲟⲥ = *āyḡōs*, ⲭⲉ = *gē*, ⲙⲡⲉⲓⲕⲭⲓ = *mbāzī*, etc. In a number of other places in Upper Egypt, however, ⲭ is pronounced *āy* (cf. the list of the consonantal names above, according to which even at Assuān the consonant is named *Āyandya*, but I heard it distinctly pronounced hard *g*). Here again we meet with an element of uncertainty, because the *g* pronunciation of ج is regarded everywhere in Egypt as the elegant usage, and is accordingly imitated by educated speakers even in Upper Egypt. It is highly probable, therefore, that the priest who cantillated for me may have purposely given to ⲭ the *g*-sound, which is apparently unnatural at Assuān.

This entire subject is extremely difficult and is deeply involved in the question as to the origin of the *g*-pronunciation of Egyptian ج. Did the first Arabic-speaking conquerors of Egypt utter the ج as *g* or as *j*? It is true that *g* for ج is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that ج is still pronounced *g* in some parts of Arabia. According to Wetzstein (*ZDMG.* xxii., pp. 163-4) the 'Aneza pronounce ج as hard *g* formed in the front of the palate, a sound which in some other tribes has developed into *y* at the beginning of words and has been palatalized into *dy* at the end of words. This undoubtedly shows, then, that ج

= *g* is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of ج by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern's transliteration of حجر 'stone' by ḡaḡar (*ḡaḡar*), and of الزنجار 'verdigris' by accinḡar (*assinḡar*)? The consonant *šim* ḡ is pronounced *ḡḡ* in Cairo with prosthetic *ē*, and *š* in Assuān and Upper Egypt generally (only at Abydos sometimes *h*); thus, ḡol B. *ḡḡol*, S. *šol*. For atḡenoyq , however, we see B. *atḡenūf*, S. *atšānāyāf*. In other words, ḡ represents, nearly everywhere, in Egypt, a *ḡ*- or *š*-sound. Stern's transliteration would clearly indicate that at the time when the Fragment was written ج was uttered either *š* or *j* (thus, حجر = ḡaḡar , *ḡaḡar*) and not hard *g*, which would probably have appeared as ḡaxar , *ḡaxar*. But here again we must allow for possible variation in the Egyptian Arabic of that period. The writer of the Fragment may have belonged to a section of country where ج was uttered as *j* or even *š*, whereas in other districts it may have been, and probably was, pronounced hard *g*.

In view of the many confusing facts in the case, it is practically impossible to arrive at any certain conclusion. I believe, however, that the hard *g*-pronunciation of *Ganga*, peculiar to both Upper and Lower Egypt, is of Egyptian and *not* of Arabic origin. The palatalization of *Ganga* before *e*, *i* in the Delta, e. g. ḡe = B. *ḡe* for S. *ḡe*, may be regarded as a local peculiarity. Furthermore, the present hard *g*-pronunciation of ج, peculiar to the Delta, but accepted everywhere in Egypt where persons of education converse, may have had a two-fold origia, viz. first, an Egyptian one from *Ganga* = *g*, which must have influenced the Arabic vernacular very strongly; and secondly—and this must not be overlooked—an Arabic one, in that some persons, and perhaps those most influential politically among the early Egyptian Arabs, may have pronounced the ج as *g*. It is perfectly clear, however, from the examples in Stern just quoted, that they did not *all* do so.

22. ḡ , ḡ = *dē* all over Egypt; thus, ḡenoyḡ = B. and S. *ḡenōdē*. In Abydos the consonant is named *Dēi* and is perhaps pronounced thus.

The following instances of differentiation between Cairo and Assuân in the text of John i. 1 ff. are interesting: B. *nē* = S. *mān* (Greek μέν); B. *ēpōnh* = S. *āōnh* (with the indefinite article); B. *dhē ēpōnh nē ēradōmī* = S. *ō^adh ēndē ōnhē rīdōmī*; B. *āfērdōmī* = S. *āf^adōmī*. These variations, with one exception, are probably not due especially to vagaries of cantillation, but arise from slightly differing texts. The printed versions of the Coptic Scriptures in Egypt are not entirely in agreement with respect to minor points. Indeed, one of Labib's chief objects is to establish by means of his new press a standard edition of the Scriptures. The exception noted above is S. *ōnhē*, which plainly shows an enclitic helping vowel, quite after the modern Egyptian Arabic style. This I cannot regard as a Coptic peculiarity (see above). The intercalated *d* in *dī^aarchi* is evidently an attempt to avoid a hiatus in cantillation.

The tone or air to which the Assuân priest sang his verses is very interesting both from the musical and from the textual point of view. In order to illustrate its singular character, a few bars of it are given herewith. So far as I am aware, this is the first specimen of Coptic cantillation published in this country.

It will be noticed that the air begins on the dominant, proceeding almost immediately to the sub-dominant, and then modulating between the sub-dominant and the flatted dominant! This is a distinctly Oriental peculiarity. In the tenth bar the singer begins a new musical phrase by reverting to the natural dominant. It should be observed—and this is very strange—that the ninth bar, which is a pause after the word *Ōⁿnāidi* 'God' (musical pronunciation for *Ōⁿnō^adi*), does not end, but interrupts a sense phrase; thus, *ō^adh nā Ōⁿnāidi bā bisagi* means 'and God was the word.' This can only be explained by the supposition that the pause was purposely introduced in order to attract attention to the words *bā bisagi* 'he was the word.' The entire chant modulates solely between *f*-natural and *d*-flat, i. e., it touches only three notes, being even more limited in its musical range than the ordinary vernacular Arabic songs, which usually have a scope of at least five notes. The chant is sung without instrumental accompaniment.

It is not the purpose of this article to treat of the very considerable influence of Coptic on the sentence construction and

Larghetto 1-14



Hân dĩl - ăr - chí măn bí - sã _____ gí bã wã-



hĩ bí - sã - gí nãf _____ kã hã _____ tân Ēvnôlĩ ô-



vãh nã Ôu _____ nãf-dĩ _____ bã bí - sã - gí. Vãi



ẽ-nãf-kã _____ Is-gẽn hã _____ hã tân Ēvnô-



_____ dĩ hõv niwãn áũ - sũ - bí áwól - hĩ-tôtĩ



Ôu-ãp át _____ sã - nã - yãf em - bã ãp-



_____ lĩ sũ - bí hãn vi - á - tã - uf sũ - bí-

Ritard



vocabulary of the present Egyptian Arabic vernacular. This, together with the highly interesting subject of the Coptic phonetic treatment of Greek loan-words, must be left to another paper. It will readily be seen that the study of modern Coptic phonology is of great importance both for the Egyptologist and for the general philologist; for the Egyptologist, because only through Coptic can any knowledge of the vocalization of ancient Egyptian be arrived at, and for the general philologist, because we have in the present system of Coptic pronunciation what apparently practically corresponds to a phonographic echo of a long dead speech. Perhaps the closest modern parallel is the ceremonial use of Old Slavonic in the Slavic churches.

The present article is merely an attempt to illustrate the main characteristics of the church Coptic as it is uttered in Egypt to-day. The writer has felt himself chiefly hindered by the scantiness of the data which he was able to collect, as well as by the frequent untrustworthiness of Oriental information. In every case, however, where his Coptic instructor seemed uncertain, the statements have been either omitted or given tentatively. It is much to be hoped that the writer's efforts in this direction will be followed by further investigations on the part of European and American scholars.





I. THE RIVER SIPRA AT UJJAIN.

*Notes from India, Second Series.—A Visit to Ujjain—Bhartrhari's Cave—Legends of King Vikrama.—Letters to the Corresponding Secretary from Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.*¹

UJJAIN, March 10-13, 1901.—It will not be easy to forget the beauty of the Indian starlit night when I reached Ujjain, once the center of literary culture, science and art in India, made famous by the court of King Vikrama. Here at last I was in the home of many legends connected with Kālidāsa, and amid the very scenes portrayed by Qādraka, Bhavabhūti, and the rest of the coterie whose names are associated with that period which is sometimes called the Renaissance of Sanskrit literature. Happily for the student, Ujjain in certain respects lies a little off the line of travel ; so that western influence and trade have not dispelled all the glamor that still tinges the old-time city with its enchanting glow.

After a good night's rest at the Dāk Bungalow near the railway station, it was time, at 6.30 in the morning, to start on our visit through the quarters and environs of what was once the renowned capital of Malwa. Nowadays Ujjain is perhaps better known as a minor place of export for opium, and as the site of a ruined astronomical observatory that made it the Greenwich of India over two hundred years ago. Our guide and host, Mr. Keshao Rao Ramaji Thomrey, Magistrate of His Highness Sitoliya Sahib of the Gwalior State, was waiting for us, and it was but a few minutes from the Bungalow, near Mahadeo College, before we were in the streets of the historic city.

1. Ujjain.

The first glimpse that met the eye, after the bullocks and beggars, was a huge elephant almost blocking the street, like Karpapūraka's monstrous victim in the *Mṛcchakaṭikā* (2.2, ed. Stenzler, p. 40-42, cf. Wilson, *Hindu Theatre*, i. 57). Not far

¹ A continuation of the first series, which appeared in the *Journal*, vol. xxii, 1901, pp. 321-332.

beyond there peeped out from a doorway a curious dwarf woman that strangely recalled the enming Mantharā of the Rāmāyana. A few paces more brought us to the fortress gate of the great Vikramāditya. The gateway itself is a crude structure two stories high, with bulky posts or buttresses. These were stained red several feet above the ground, and before one of them a young Hindu woman chanced to be kneeling in a suppliant posture, offering flowers. The portal had a solemn, ominous look, rather than a hallowed appearance; and this is in keeping with the legend recorded about it below. Tradition says that the archway once formed the entrance to Vikrama's palace; from its vaulted top now hangs a rude copper bell. On the sides of the portal are twelve columns or pillars, with scrolls and carvings, and there are two striking old figures of the sisters of the terrible goddess Kālī. These two malign deities remained at Ujjain when their sister betook herself to Calcutta, and they still continue to manifest their evil nature by bringing cholera upon the city every twelve years.

Passing over the rough stone pavement that characterizes the neighborhood of the gate and was designed, it is said, to check the hoofs of invading horsemen in bygone days, we entered a more spacious street, on the right of which stands the rather commanding palace of the Mahārāja, now used as a judicial court. See figure 2.¹

Directly opposite, on the left, is placed a Temple of Rāma, where our host had charge of paying a monthly stipend to the ministering priests and worshippers. Thanks to him, access was granted us at once, which is not always the case in Hindu temples.

Facing the entrance to the enclosed precinct there is a small shrine of the ever-present monkey-god Hanuman, and to the left, in the rear of this, a fane of Śiva, with the footprints of the god. To the right of the enclosure, and partly supported by twelve columns, stands the Rāma temple itself. Around these

¹ The photographs illustrating these Notes were taken by my nephew, Frederic J. Agate, who accompanied me on my trip to India, and to whose kindness I am indebted for the opportunity of showing to Indologists several views which are not to be found either in Europe or India. For some reason or other Ujjain seems to have been neglected even in the Government collection.



II. MODERN PALACE AND COURT OF JUSTICE AT UJJAIN.



III. THE RUDRA-SAGARA LAKE AND THE TEMPLE
OF HARI-SIDDHI AT UJJAIN.

twelve columns, as a cloistered walk, is made the *pradakṣiṇa*, or circumambulation in honor of Rāma; and on the right within the open temple walls is a place set apart for the daily reading of the Purāṇas. The large drums that stood near hetokened a noisy accompaniment to the ritual worship. Directly in the center of the rear wall of the temple, as one looks in, there were noticed three figures in a shrine. These portrayed the semi-divine Rāma, standing in effigy between his brother Lakṣmaṇa on the right and his wife Sītā on the left. One or two ministering priests were moving about near the shrine, and on an incidental mention being made of the Vedas, some surprise, or perhaps concealed dread of profanation, was manifested when I ventured to whisper *Agnim ile purohitam yajñasya devam tvijam*, etc.

A few steps beyond the shrine of Rāma, amid the maze of sacred buildings and past a temple of elephant-headed Gaṇapati, or Gaṇeṣa, we came to a sanctuary of Śiva, under the form in which he is worshipped in the great epic, as Mahākūla, Great Time. In front of this temple we could hear a number of Brahman boys studying the YajurVeda with their master. We listened attentively to the intoned recitative, but as soon as they caught sight of us the recitation ceased, desecrated, as of old, by a foreign or unhallowed presence.

A turn to the right led to a fine, deep tank with Brahmans bathing and washing their garments, as in the eighth act of the *Mṛcchakaṭikā* (cf. also Wilson i, 122, 141). Some of them were busy with their *mantra* prayers, but one or two, less scrupulous than the rest, asked us for 'haksheesh' to purchase 'bang'; but we hurried on, casting a glance only at the oldest Temple of Mahadeo in Ujjain, near which a superb specimen of Śiva's sacred bulls was lazily grazing.

After passing around to the other side of the tank, where a number of other priests were still going through their ablutions, we turned down a by-path to the right to visit a Hindu astronomer teaching some pupils who sat at his feet, like the scholars of Varāhamihira in Ujjain of old. This teacher, who gave his name in Sanskrit as Narāyaṇa Jyotiṣi and claimed to be a descendant of the family of Vyāsa, still adhered to the old geocentric school of astronomy, and, in making his Sanskrit explanations to his pupils and to us, he used an old iron wire figure of the universe by way of illustration.

It was necessary to retrace our steps past some small stone images of gods and godlings, along the path that descended to the large Rudra-Sāgara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Sāgaras, or oceans (cf. *Rāmāyaṇa*, iii. 74. 25; *Vāsuradattā*, 23; and *Indische Sprüche*, 5508, 5742). A causeway led directly through the Rudra-Sāgara to the Temple of Hari-Siddhi on the farther bank. This goddess is renowned for having saved the life of King Vikrama by bringing *amṛta* from heaven as a balm to heal him on one occasion when he was severely burned. In grateful recognition of her beneficence the king founded a temple in her honor. In front of the goddess's sanctuary there were standing two tall columns, with stone receptacles or cups for holding lights at the festival of Divālī, or Feast of Lanterns. Near by was a good specimen of a *vaṭa-vṛkṣa* or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Sāgara, and the earthen causeway that approaches it. See figure 3.

From Hari-Siddhi's Temple it was but a short distance to the Sipra (Skt. *Śiprā*) river, immortalized in Kālidāsa's famous lines descriptive of Ujjain. The verses addressed to the cloud-messenger in the Meghadūta record the charm of 'Sipra's breeze' (*Megh.* i. 31, *śiprāvātu*) and the number of *sārasa* birds that haunt the river's banks; and the *Raghuvamśa* alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (*Raghu.* 6. 35 *śiprāturaṅgānilakampitāsu udyānaparamparāsu*). See figure 1.

The bank of the river was lined with bathing-places. As far as I could learn, these were farmed out, so that an income was assured to the respective proprietors. We noticed one particular ghāt that a widow owned as her claim. Her ideas of proprietary rights were evidently strongly developed, for a lively scene ensued when an invading bather entered her domain without paying the fee that made part of the woman's regular income. It was not necessary to understand the dialect of the vituperation, hillingsgate, and mutual recriminations that followed. The gestures of the belligerent parties and the interested bystanders quite sufficed. See figure 4.



IV. A BATHING-PLACE ON THE BANK OF THE SIPRA.



V. THE OLD ASTRONOMICAL OBSERVATORY AT UJJAIN.

Not far beyond was a place marked off in a square of about twenty feet for the *paṣamedha*, and near by was a Hindu, who, in accordance with the old Grhya-sūtra prescriptions, was going through the formal ceremony of tonsure and shaving after the loss of one of his near relatives. A few steps beyond, under a matting hovel, on his low corded bed, lay an aged Sannyāsin. One of his eyes was totally gone, all his teeth were out, and his ash-besmeared figure seemed as palsy-stricken as the *psi* in Sir Edwin Arnold's *Light of Asia*. He mumbled some lines from the Gītā on the philosophy of life, and made an unintelligible comment on far-off lands when our host tried to explain to him what was meant by America; and then he crept away to his wretched retreat.

There remained, at the moment, time only for a glimpse of the small Agastya Temple, where two Nautch girls were in attendance, and we entered our little covered pony carts to ride out to the south of Ujjain, to visit the ruins of the Astronomical Observatory. See figure 5.

This observatory was erected about A. D. 1724, by Jayasinha, or Jai Sing II, Rāja of Jaipur. The photograph, which is a rare one, is worth reproducing, with a few words of explanation. It was taken from the top of a brick and cement structure which had been built to serve as a huge sun-dial. The gnomon or marker of this old Titan time-piece is a wall in the shape of a right-angled triangle, some thirty or forty feet long at its base, and more than twenty feet high from the ground to the apex of its perpendicular. The thickness of the wall is three or four feet. It is set in the plane of the meridian, and its sloping hypotenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypotenuse, so as to give an ascent to the apex. As the photograph was taken from this apex, only the base of the huge gnomon shows in the picture. [But near the foot of the perpendicular, to the left of the tree as one faces the photograph, one may easily recognize the remains of the arc of a giant circle, on which the shadow of the gnomon was wont to fall, as my colleague, Professor J. K. Rees, the astronomer, points out to me on showing him the illustration in its proof-sheet form.] Observations of the sun's approximate position, and determinations of the time of day, could readily be made by this immense instrument. There was a broken or

weathered stone mural quadrant (not shown in the picture) to the left of the base of the Yantra-sanrāj. This must have been used for determining the sun's altitude and zenith-distance, if my very limited astronomical knowledge, especially in Indian astronomy, allowed me rightly to identify it; but I stand ready for correction at the hands of specialists in such matters; and my notes, unfortunately, had to be hastily made. I am not clear, moreover, as to what the purpose of the horizontal solid stone cylinder may have been, which is also noticeable in the picture near the foot of the dial pointer.

The striking feature, however, of the collection of structures, as seen in the photograph, is the wall of the two large horizontal circles of stone and cement. The outer of these is about ten feet high; the inner, about six. The doorways or gates in the wall are easily seen in the picture; the one to the north overlooks the river. The use of these circular structures (*diyaṅga-yantra*) was evidently for determining the time of rising of the sun, moon and stars above the plane of the horizon. But such details regarding the observatory have an attraction chiefly for those who are working in astronomy. The view from the place, however, is one to be remembered. The Sipra river near by, the prospect over the broken plain set off by a background of woods, and in the distance a slowly moving camel train, all combined to give color to the scene. A myth regarding buried treasures was not lacking, and signs were in evidence where some credulous seekers had turned up the soil in two or three places, guided by a vision seen by an old woman in a dream.

To the reader of Sanskrit literature, the streets, alleys and lanes of Ujjain are ever a source of interest. The stock characters of the old Indian dramas and of Kālidāsa's poems are as much in evidence now as in ages long ago, even to the 'city-fed bull' which sniffed about the stalls, as in the fourth act of the *Mṛcchakatikā* (*Mṛcch.* p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Kṛṣṇa, with a handsome silver shrine; but near the gates of the sanctuary one may notice small dealers still carrying on their trade as of yore with cowrie shells instead of money. See figure 6.

Among other places of interest for Sanskrit students is Avantī-kṣetra, or the site of old Ujjain. It is necessary to drive



VI. STREET SCENE NEAR THE TEMPLE OF KRISHNA AT UJJAIN.



VII. ENTRANCE TO BHARTRHARI'S CAVE AT UJJAIN.

out a mile or so over rough, dusty roads, partly shut in by low mud walls. Here a spot is pointed out as the place where Bhartṛhari used to sit, and somewhat beyond is the cave where the poet used to dwell as a hermit.

2. Bhartṛhari's Cave.

The cave itself stands on an elevation overlooking a part of the river. There were numerous trees about it, well filled with birds; and the familiar crow of Sanskrit story was not absent. There is a stone shrine by the entrance to the cave; one must pass a few steps beyond this to a narrow gate in a wall, after entering which one comes to the real mouth of the cave. A few stone steps, steep and somewhat winding, lead down into the recess. To the north (if I rightly noted the points of the compass) was a small vaulted chamber where Bhartṛhari underwent so great acts of penance and self-abnegation that Indra himself cast his bolt from heaven to interrupt the anchorite's long-continued *tapas*. To the inquirer a rough circular mark in the stone slab above is pointed out to indicate how the sage raised his hand to ward off the shaft that struck the stone above his head. See figure 7.

Passing from this eremite cell eastward through a passage, one comes to a small hall or recess with a figure or picture representing Bhartṛhari's teacher, Gorakṣanātha, in the center, and on the left the moralist's nephew, Gopī-canda, his sister's son; while to the south an opening in the cavern's roof is pointed out, which is said to lead ultimately through a passage to Benares!¹

Ascending up steps again to the east, within this underground vault, there is an entrance to a small cave dedicated to Sarasvatī and another to Gaṇapati. Here, sculptured in the stone, two footprints were visible. They were the marks of the venerated feet of Maccheudranātha, the Guru of Bhartṛhari's own teacher. Near by, in another passage or recess, was a part of a large *līṅga* of Śiva, known as the Caṅkara-Siṅha Līṅga. This must have been but one of many, for there are said to be no less than eighty-four sacred 'lings' in Ujjain.

¹ On returning from India I am able to add now a reference to a brief allusion to the names mentioned in this paragraph, in P. G. Nath's edition of Bhartṛhari, Bombay, 1896, pp. 8, 21, 43, 48.

Inquiry with regard to Bhartṛhari's history, who is looked on as the brother of Vikrama (see below), brought out the story of his favorite wife Piṅgalā in but a slightly different form from that elsewhere recorded. To test the devotion of his beloved on one occasion when hunting, he caused to be sent her his garments stained with the blood of a kid. Piṅgalā dropped dead at the sight; and on learning this, Bhartṛhari wished to live no longer. But to comfort the poet his Gurn declared he could make a hundred Piṅgalās, which he did forthwith. Bhartṛhari became puzzled and could not discover his true wife; thereupon he renounced the world and became a Sannyāsin. This is a different story from the familiar one in the commentator to the famous *dhik*-verse (*Nṛtiṣataka*, 2) regarding the precious fruit (*phala*) bestowed upon his wife Anāṅgasenā and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartṛhari. The renunciation of the world and adopting the life of a recluse, account for the associations gathered about the cave, although it is stated that there are some corresponding cells in other places in India.¹

Timo was reserved for visiting other places on the Sipra river, especially the Gaṅgā-ghāt, a fine landing with steps near one of its curves; and from the parapet a good outlook could be had over the dust-mounds of the older city.

In returning along a more remote road the site of a lonely temple of Durgā was passed, which one might associate with the terrific scenes in the fifth act of Bhavabhūti's *Mālati-mādhava*, describing her as the terrible goddess Cāmundā and her cruel skull-necklaced priestess Kapāla Kuṇḍalā. Besides the story about Kālidāsa recorded in *JAS.* xxii, p. 331, there was an opportunity to gather a legend of Vikrama and the rise of newer Ujjain from the dust of the older Avantikā. The account as Mr. Thomrey related it ran almost as follows:

3. Legends of Vikrama and Old Ujjain.

'On one occasion Gandharvasena, son of Indra, was sitting with his father in Svarga, watching a dance of the Apsarases. Gandharvasena chanced to laugh at one of the dancing girls;

¹ See now a mention of one at Mount Abū and of one at Aebalgarh, in P. S. Nath, *op. cit.*, p. 45.

whereupon his father grew exceedingly angry and called him an ass (*kharu*), pronouncing at the same time a curse upon him that he should descend to earth and become an ass.¹ The son begged the angry god at least to tell him to what place he should turn his steps, and at his father's bidding Gandharvasena went to Ujjain and lived in the Forest of Mahākāla (*Mahākāla-rana*).

'Now the daughter of the king of Avantikā, or old Ujjain, came to offer worship to the god Mahākāla, as a form of Śiva. She caught sight of the ass, who spoke to her in Sanskrit, at which she became interested and inquiring "Who are you?" asked all about him. Thereupon Gandharvasena laid aside his ass's guise and appeared in his true form. Immediately she became enamored of him and the union of their love was sealed.

'It thus happened that Gandharvasena came every night in his perfect form to visit his loved one, and would then take again his ass's shape in the morning. Accordingly the thought occurred to the princess, "If I could only burn the body of the ass, there would remain alone and forever the form of the man." With this idea, on one occasion when Gandharvasena was sitting by her in human guise, and his two forms were distinct, she threw the ass's body into the fire. A marvel instantly ensued. No sooner had the form of the ass touched the flames than Gandharvasena began to shriek in agony, and in his anguish he cried to her, "Flee hence, for I shall bring the dust of heaven upon this place." So she fled, bearing within her womb the fruit she had conceived by Indra's son.

'A fearful shower of dust from heaven forthwith descended, which buried the old city. But the princess who had escaped gave birth to twin sons. One of these was Vikramāditya; the other was Bhartṛhari.' Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhartṛhari was an elder brother of Vikrama and that he held

¹ I may now add, a hint of this legend may be found in Crooke, *The Popular Religion and Folklore of Northern India*, ii, 208; Lassen, *IA.* ii: 753, with references. An analogue in Lucian's *Onos*, imitated by Apuleius in his *Metamorphoses*, is noted by my friend and pupil, Dr. Gray.

the kingdom of Dhār, or rather Dhārā-nagara, the capital of Malwa.¹

A newer Ujjain seems then to have come into existence in place of the old, but I did not gather any legendary account as to its beginnings. Misfortunes, however, attended upon the place, partly as a result of Gandharvasena's curse, and one of the legends as to how Vikrama became king of it is preserved somewhat as follows:

'Owing to the effect of Gandharvasena's curse which still hung over the city, the awful goddess Kālī used every day to devour him who had just been anointed king, so that the city would ever be without a ruler. On one particular day the son of a potter woman was chosen to be king. Impending death stared the unwilling monarch in the face. But to the weeping mother Vikrama came as a beggar, for such in reality he was, and learning the cause of the distress he offered himself as a substitute. He was gladly accepted and joyfully installed in the fatal office. But a remedy was in his hands as the sequel proved.

'Kālī was wont, as the legend goes, to come to the palace every night along the remote road mentioned above, and then to destroy the king. On this very pathway Vikrama therefore sacrificed buffaloes and other animals, dug small holes which he filled with wine, and strewed the road with sweetmeats, perfumes, and a carpet of flowers. The cruel goddess partook of these offerings with such delight and was propitiated to such a degree, that when she reached the spot where Vikrama's Gate now stands, she declared herself ready to grant any boon to the one that had so gratified her. It is hardly necessary to add that Vikrama begged that his own life be spared as king and that Kālī should depart from Ujjain, never to return.

'Foreed by her pledge she granted these boons, quit Ujjain, and went to Calcutta, but left her two sisters, whose images are now seen at the portal, and granted them the privilege of devouring, every twelve years, as many human lives as they pleased. This they do by cholera, as stated above. In addition to this, moreover, seven girls and five buffaloes were to be sacrificed to them each year—carrying out the old tradition of human sacrifices to Durgā.'

¹ On Dhārā, see also P. G. Nāth, *op. cit.*, p. 5.

These sacrifices used regularly to be fulfilled, and it is stated that those men who gave their five-year-old daughters to be slain received grants of land as a recompense. It is needless to add that the English Government put a stop to such cruel sacrifices, so that now only the buffaloes are killed at the Daṅaratha festival in October on the ninth day (*navmī*) of the month *Āgrīma*. The girls that are now set free are not allowed to marry, however, although the land-compensation is made to their fathers as before. The heads of the buffaloes are buried by the archway which was daubed with red paint, and these are taken out each year when the fresh ones are slaughtered. It was stated that the officiating priests were of the Balāi caste, a sort of Śūdra class, and they eat the flesh of the buffaloes which they sacrifice.

With regard to other legends and the drama, no tradition seems to be preserved about Urvāṣī, although one would expect it, owing to the close association of her name with Vikrama throughout Sanskrit literature. But other inquirers may be more fortunate in that matter. It was interesting to learn that the *Caṇḍakāuṣikā* is sometimes played at Ujjain in a Marāṭhī version; and also the *Mṛcchakaṭikā*, which must be particularly appropriate in the very scene where its plot is laid, and of course Śakuntalā is sometimes given. But the list of plays I learned would not be complete without including Shakspeare, whose dramas they likewise sometimes perform—a happy union of East and West. Such at least are some among the many points of interest to me, and they will ever make the recollection of my visit to Ujjain a bright one.

The Relation of the Vedic Forms of the Dual.—By Dr.
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THE beginning of the understanding of the Vedic endings of the dual $-āu$ and $-ā$ dates from the article of Rudolf Meringer, *Beiträge zur geschichte der idg. declination*, *KZ.* xxviii, pp. 217 ff. In this article Meringer showed clearly that these two forms of the dual were nothing but sentence-doublings of one and the same form, and maintained that their original distribution was faithfully reflected by their occurrence in the Rig Veda: $-ā$ before consonants and in pause; $-āu$ before all vowels except u ; before u the semi-vowel was lost. An important correction of this view was made by Bechtel, *Hauptprobleme der idg. Lautlehre seit Schleicher*, p. 285, where he argues that since O. N. *átta* and Gothic *ahtau* can represent neither $*ōltō$ nor $*ōltōy$, it follows that the parent language must have possessed also the form $*ōltōu$, a form that is not represented in the Rig Veda except where it is suspected to be of 'later' origin, and that, therefore, the original distribution must have been $-ō$ before consonants, $-ōy$ before vowels, and $-ōu$ in pause. This correction of Meringer's theory enabled Bechtel (compare the admirable exposition, *op. cit.*, p. 282) to bring under the same principle the locative forms in $-ā$, $-āu$. The application to the perfect forms had already been made by Collitz, *AJP.* ix, p. 47 n. The theory thus modified has been accepted by Wackernagel, *Altindische Grammatik*, p. 107. As the acceptance, however, is not yet universal—compare Brugmann, *Grundr.* I² pp. 203 n., 883, 888—it may be of service to point out another argument that will strengthen Bechtel's position and at the same time illustrate a truth that at the present time needs emphasis on account of an unwillingness in certain quarters to accept its logical consequences, viz., that the dialect of the Rig Veda is not the 'mother dialect' of the dialects on which are based the Atharva Veda, the Brāhmanas, the Sūtras, and in general the later literature.

The point which I hope to make clear is that it would have been impossible for the 'later' language to obtain its duals in *-āu* if it had ever passed through the stage of development that is represented by what is called 'the oldest portions' of the *Rig Veda*. Before attempting to show this I will examine two of the most recent discussions of the relations of these forms, the latter of which will involve a question of method. Arnold, *JLOS.* xviii, p. 347, sees in the form *-āu*, which he considers 'a note of later date,' the result of a striking process termed "flexional expansion," due to efforts (which in the main he takes to be conscious) 'to introduce distinctness into flexional elements originally slight in bulk and of multiple connotation.' The suggestion contains all the novelty which the author claims for it, but based as it is on the numerical relations of the two forms, its criticism may be found in the article of Meringer already cited, p. 229: "Wenn man sagt nad das wird jetzt die landläufige meinung sein: Im R. V. verhalten sich die *ā-* zu den *āu-* formen wie 1129: 171, also sind die *ā-* formen die alten, aus ihnen entwickeln sich erst die *āu-* formen und gelangen schliesslich zur allein herrschaft—so ist das ganz falsch und verkehrt." It remains to point out only that if Arnold's conception of the relation of the forms could possibly be true, his conclusion that the *āu-* forms are indications of late date would be justified. But the manifest error of his premise must of itself tend to shake belief in the justness of his conclusions. Of the error of this view Arnold himself seems to be partly conscious, since in *KZ.* xxxvii, p. 446 instances of *-āu* before vowels are not included in the "Notes of late date."

An attempt of Oldenberg to reconcile Meringer's explanation of the relation of these forms with the theory that those in *-āu* (except before vowels) are indicative of a late date is found in *ZDMG.* liv, pp. 187 ff.: "Hinreichend gesicherte grammatische Theorien lehren uns als Anfangspunkt der Entwicklung die Verteilung jener Formen als Satzdoubletten je nach dem vokalischen oder konsonantischen Anlaut des folgenden Wortes kennen. Andererseits als Endpunkt der Entwicklung steht die in der jüngeren Sprache geltende Alleinherrschaft des *-āu* fest. Zwischen Anfang und Ende kann es nur den typischen Kampf ums Dasein, wie er zwischen Satzdoubletten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhiregel, Vordringen der *-āu-* form muss erwartet werden." From this and

especially the last clause I can only understand that according to the conception of the writer, the form was always *-āu*, that in the period when the old *sandhi* rules were strictly applied, that is in the period of the 'Rig Veda proper,' this form before consonants (and in pause) became *-ā*, but that later the relaxation of these rules allowed *-āu* to remain under these conditions. But with all the respect due to Oldenberg's opinion, I must submit that this view is in contradiction to one of the clearest principles of linguistic science, namely, that such changes do not take place each time that a word is spoken but that this result is either received from other speakers and then reproduced by memory, or that the form is produced after the analogy of forms so received. It is exactly as if one were to maintain that *περὶ* would have reverted to **περὶ* at any time that a relaxation of the Greek 'rules of enphony' had set in (compare Brugmann, *Græch. Gram.* p. 12). The only way in which one of such sentence-doublings can invade the territory of the other is by the way of analogy, and this brings us back to the question, if the Atharva and the classic literature are the direct developments out of a period, that of the "Rig Veda proper," which had for the dual only *-āv* before vowels, *-ā* before consonants and in pause, how did the form in *-āu* develop?

This difficulty was distinctly realized by Meringer, *loc. cit.*, p. 225 ff., and met by the supposition that the form in *-āv* was analogically transferred to the position before consonants, that in this position it became *-āu* and was then generalized. This view is, in my opinion, untenable for the following reasons: first, on account of the comparative rarity of the ending *-āe*, because of the rarity of the conditions under which it occurs. This argument in itself is not cogent but must be allowed some weight in connection with the following. Secondly, in the cases of *-āv* followed by a vowel, the *v* is drawn over to the next syllable—compare especially the cases of its loss when the following word begins with *ñ*, which are identical with cases like *ārmis* > **gārmis*; Brugmann, *Grundr.* I² p. 302—hence it is at least extremely improbable that an ending *-āv* would be abstracted from such a situation.¹ Thirdly, this ending *-āv* would not

¹ From *tā | vaçvīnā*, if sufficiently frequent, one might expect the development of **vaçvīnā* or of an euphonic *v* comparable with the sibilant that appears after a final nasal under certain conditions, but not the extension of a form *tāv*.

become *-āu* before all consonants; cf. the medial forms *rāja-dāvenām*, *sahasradāvnām*, *arāṇṇaḥ somapāvenām*. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as *-āv n-* occur. Finally in locatives such as *agnāu*, in which similar forces are at work, we see clearly that the *-āu* forms appear in pause before they appear before consonants.

In view of these facts it is much simpler, and in my opinion necessary, to start from the distribution of the forms that Bechtel has proven for the Indo-European, namely, *-ō* before consonants, *-ōu* before vowels, and *-ōu* in pause; and to assume that we have analogy working in opposite directions in different dialects, whether these dialects be those of different localities or of different social strata of the same locality. In the dialect which is the basis of the "Rig Veda proper," the result is that *-ō* is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis of the Atharva Veda, and of the later literature in general, the form in *-ōu* was extended to the position before consonants. In confirmation of this it may be pointed out that on this hypothesis the forms in *-ō* and *-ōu* will each be so numerous that the operation of analogy in either direction will be easily intelligible.

The first conclusion to be drawn from this is that as we have no means for determining the relative chronology of these changes in the two (or more) dialects concerned, we can draw no inferences as to the time of composition of hymns composed in the different dialects. It remains to be seen whether we can arrive at any criteria that will be of service for arranging the hymns that are composed in the same dialect. To determine this, it will be necessary to examine other forms, and first the duals in *-a*. To Arnold these are simply the form from which by "flexional expansion" come the duals in *-ā*, *loc. cit.*, p. 347, and consequently all occurrences fall in his "period A." Mahlow, *Die langen Vocale*, p. 130, and Meringer, *loc. cit.*, p. 233, consider these forms as originally vocatives, the only use in which they are attested. Osthoff, *MU.* i, 226 ff., believed that they preserved the ending of the consonantal stems **pādu = πᾶδε*, which had been transferred to the *o*-stems by analogy. But this fails to explain why the form occurs only as a vocative,

and only in the *o*-stems, an omission which Brugmann, *Grundr.* ii, p. 645, tries to make good by assuming the influence of the vocative singular. The hypothesis does not seem to me probable, and I would suggest instead that we have in reality in all cases vocative singulars, that have been misinterpreted at least as far back as the time of the diaskenasts.

Of the material collected by Janman, *Noun Inflection*, p. 342, is to be set aside, first, *aṣṭa*, RV. x. 27. 15. The *saṁdhi* conceals the quantity of the final, but, conceding that the *pada-pāṭha* is correct, *aṣṭa* can be due only to the analogy of *sapta* (cf. Brugmann, *Grundr.* ii, 480), *nava*, *daśa*, all of which occur in this same verse. Of the remaining cases, vi. 63. 1; 67. 8 do not contain the form in the text nor in the *pada-pāṭha*. Here the form in *-a* cannot be introduced into the text, the first passage containing a nominative which is unparalleled, the second containing an adjective which is also without parallel except for *dhṛtavrata*, i. 15. 6, due to the immediate neighborhood of *mītrāvaruṇa*. Nor does the meter require this form. Compare for the first passage Oldenberg, *Die Hymnen des Rig-veda*, p. 467, and apply the same principle to the second, reading *ghṛta-annā* for *ghṛtānnāv*. Almost all the other examples are either *dvandva* compounds or supposed cases of elliptical duals, and any explanation to be satisfactory must do justice to this fact. I would suggest therefore that in *mītrāvaruṇa*, i. 15. 6^b, *indrāvaruṇa*, i. 17. 3^b, 7^a, 8^a, 9^b, we have really two vocatives *indrā varuṇa*, (compare, for example, *varuṇa mītra sīdatāḥ*, v. 67. 2^b), and that the shift of accent, whether made by the poets or diaskenasts, is due to the analogy of *mītrāvaruṇā*, etc. The length of the final syllable of the first vocative may be due to the same cause, but more probably it is a case of an elliptical dual followed by a singular. Compare Delbrück, *Grundr.* iii, p. 138, and RV. vi. 68. 5^b, *indrā yō vān varuṇa dāḡati tman* with viii. 25. 2, *mītrā tānā na rathyā varuṇo yāḡ ca sukrātuḥ*. There is no more reason to posit in the former case a vocative dual *varuṇa* than a nominative dual *varuṇo* or *varuṇas* in the latter. In cases like vii. 61. 1^a, *ūd vān cākṣur varuṇa supṛātākam*, I believe that we have the invocation of merely one of the deities to suggest the pair "the beautiful eye of ye two, O Varuṇa." Ultimately the phenomenon rests on the same basis as the use of *αἶψά*, *φύρε*, *ἄγχι* when more than one

person is addressed, explained by Gildersleeve, *Syntax of Classical Greek*, § 59, as due to the shifting of the speaker's eye. Compare also v. 64. 6^a; 66. 6^b, and vii. 85. 4, where the epithet *āditya* suggests especially Varuṇa. If, on the contrary, *varuṇa* is explained as = *varuṇā* = *mitrāvaruṇā*, it controverts the principle (cf. Delbrück, *l. c.*, p. 137) that the last member of a *dvandva* compound cannot be used elliptically.

Apparently more strange are the cases in which, instead of the names of one of the pair, an epithet applicable to both is employed in the singular, *asura*, i. 151. 4; *deva*, vii. 60. 12^a; viii. 9. 6^b; *pūrū*, v. 74. 4; *vira*, vi. 63. 10^c. The same principle is still applicable here, though it must be noted that in these cases, except the last, the short vowel is not demanded by the meter. If it is correct, it may be that we have here only imitations of an archaism that was not fully understood. Finally, in v. 67. 1, three gods are invoked, *varuṇa*, *mitra*, *aryaman*, and *deva* may be singular applying to the last, while *ādityā* naturally applies to the two first. The concordance is further irregular in having a dual verb.

There remains, then, as a possible criterion for later date within the hieratic language itself, the extension by analogy of the forms in -ā to the position before vowels. At first sight it seems tempting to suppose that this analogical process leading to the obliteration of the last trace of -āu took place at the end of the period of the "Rig Veda proper." Further consideration, however, will show that this is not necessarily the case. We are dealing with an artificial language, and this impulse toward a more rigid uniformity may have manifested itself at an early time and failed to become universal, or it may have proceeded from different individuals at different times. Besides, there is the possibility that forms such as *pāde'va* are not analogical but contain the old form of the dual of consonant stems = *πῶδε* (compare Meringer, *loc. cit.*, p. 230), which has elsewhere been superseded by the endings of the *o*-stems. Finally, there is the possibility that some of these forms are of the latter, some of the former origin, and we have no means of deciding which are which. Under the circumstances it seems impossible to use even these forms as criteria of date. But having touched on the subject of the consonant duals, I will call attention to one force which, though commonly overlooked,

must have been at work in their development. The current view is that **pāda*=*πῶδε* fell under the analogy of *ayā* *ayān* *ayār* merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: **nara*=*ἀνῆρ*, and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets **nara narā*, **ayāna ayānā*, etc. The latter form was then generalized, and under its influence **pāda* was supplanted by *pādā*. After this the proportion *ayā*: *ayān*: *ayār*=*pādā*: *x* yields the forms *pādān* and *pādān*. That the form *pādā* for *pādār* before vowels is a relic of the older period, and that *hastā* in the same position is analogical to it, is possible, but there is no numerical predominance of the consonantal stems in such positions, such as would have tended to support this view. I am therefore inclined to believe that the difference between the *a*-stems and other stems in this form was completely obliterated at an early period, though the other possibility must remain, rendering uncertain any employment of these forms as a criterion of date.

Contributions from the Jāiminīya Brāhmaṇa to the history of the Brāhmaṇa literature.—By Professor HANNS OERTTEL, Yale University, New Haven, Conn.

Fourth Series:¹ Specimens of verbal correspondences of the Jāiminīya Brāhmaṇa with other Brāhmaṇas.

A NUMBER of passages from the Jāiminīya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya's encounter with the Brāhmanas of the Kuruṣaṇālas (JB. ii. 76-77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in ÇB. xi. 6. 3.² In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Çātyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present *corpus Brāhmaṇicum* was composed, and, when made in sufficient number,³ they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.⁴

¹ Series I was printed in JAOS. xviii. p. 15; Series II in xix. p. 97; and Series III in *Actes du onzième Congrès International des Orientalistes*. Paris—1897. Vol. i (1899). p. 225.

² Cf. also ÇB. xiv. 6. 9 = Brh. Ār. Up. iii. 9.

³ Cf. Oldenberg, *Deut. Litt. Zeit.* 1897, col. 731.

⁴ Cf. on this question: Geldner, *Ved. Stud.* I (1889), p. 290; Oldenberg, *Gött. Gel. Anz.* 1890, p. 419 and *Deut. Litt. Zeit.* 1897, col. 731; Lévy, *La doctrine du sacrifice* (1895), p. 7; Finot, *Rev. de l'histoire des religions* xxxvi (1897), p. 445; the writer, JAOS. xviii. p. 16, and *American Journal of Philology* xx (1899), 446; Sieg, *Sagenstoffe des Rg-veda* (1902), p. 33; Henry, *Revue Critique*, xxxvi (1902), No. 48, p. 423 f.

Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the ÇB. and the first book of the ŚB. have been translated, an English version of the JB. extracts is here omitted.

1

JB. i.

ŚB. i.

74. namah pitṛbhyah
pūrvasadbhya¹ namas sāk-
amniṣadbhya² | yuñje³
vācam gatapadīm gāye
sahasravarantanīm⁴ | gāya-
tram trāiṣṭubham jagad |
vigvārūpāni sambhṛtam⁵
devā okāṁsi cakrira⁶ iti.⁷
yan namah pitṛbhyah
pūrvasadbhya⁸ iti pitaro
vā atra pūrva upasīdanti.⁹
na tebhya evāi 'tan namasku-
roti. namas sākamni-
ṣadbhya¹⁰ iti yāir eva brāh-
maṇāis saho 'pasīdaty ātrij-
yaṁ kariṣyaṁ¹¹ tebhya evāi
'tan namaskuroti. yuñje vā-

4. 10. yuñje vācam ga-
cam gatapadīm iti vācam tapadīm ity āha. vāy vāva
evāi 'tae chatapadīm yuñkte.¹² gatapady ṛk gatapadī. gatasā-
gāye sahasravarantanīm¹³ nini eva tad ātmānam ca yaja-
iti yuktām evāi 'nām etat saha- mānam ca karoti. 11. gāye
sravarantanīm¹⁴ bhūtām gāyati. sahasravarantanī 'ti sāma
gāyutram¹⁵ trāiṣṭubham vāi sahasravarantani. sahasra-
jagad¹⁶ ity etāni vāi trīṇi sanim e. t. ā. c. y. c. k. 12.

¹ A. pūrvavatsadbhya. B.C. pūrvasadbhya. ² All MSS. sākaniṣ-

³ A. yuke. ⁴ B.C. -nīh. ⁵ So all MSS.

⁶ A. -rū B.C. -re. The quotation is SV. ii. 1179, which, however, reads sakhibhyaḥ for pitṛbhyah, sakamniṣebhyaḥ for sākamniṣadbhya; sahasravarantanī for sahasravarantanīm; and sambhṛtā for sambhṛtam.

⁷ A. ti. ⁸ A. pūrvasakṣya. ⁹ C. upadiṣanti. ¹⁰ A. -niṣamya.

¹¹ A. kariṣyas; B.C. kariṣyāse. ¹² All MSS. yukte.

¹³ All MSS. -nīm. ¹⁴ B.C. -nīh. ¹⁵ A. tāy. ¹⁶ B.C. jagam.

savanāni tāny evāṇi 'tenā' 'tman gāyatram trāṣṭubham
pariṣṛjate. viśvā rūpāṇi jagad iti. gāyatram vāi prā-
samhṛtam² iti yajñō vāi tāsavanāni trāṣṭubham mū-
viśvā rūpāṇi yajñam evāṇi 'tena dhymāndīnam sucnam jāga-
samhṛatī. devā okāṇsi tām tṛtīyasavannam. savanāny
cakrira³ itī⁴ sa devam evāṇi eva tad yathāsthānam yuthārū-
'tena yajñam kurute.

nam kulpayati. 13. viśvā
rūpāṇi samhṛte 'ti. viś-
vam eva tad rittam ātmane va
yajumānyā va samhṛati.
14. devā okāṇsi cakrira
iti. 15. okā hū 'smān yajñāḥ
kurute ya evam veda.

75. asurbando⁵ hān' idūlakis⁶ 16. usitumyṅgū ha sma vāi
sāmānām ūjagū. tam a hū purā kecyapā udgūyanti. atha
'situmyṅgū itī kuyupānām patrū ha yuvānam anūcīnam kusu-
rūcīnam ko na na 'yam ūjagū sako rācīnam āuddābekim brāh-
'ntu udgūyati. etc⁷ nam anuvy- meya udgūhūya vavre. te ho
āharisyaṁma itī. te hū 'nucyā- 'cūh pari vāi nō 'yam ārtvij-
harisyaṁta āstāvicam ūpasenūh. yam ādattē hante 'mam anu-
su ho 'vācā nūno brāhmanā vyūharāntē 'ti. tam hū 'nucyā-
astu purā cū ūhnam adya prā- harisyaṁta ūpūisēdūh. sa ho
taranuvākāḥ gāyatrena viśva- 'cāra brāhmanā namo ro 'stu.
rūpāsu yajñāni savasthāp- prūhīe vū ahāni yajñāni sam-
yam. sa yathā yobhīr garisyaṁ asthāpayam. yathā tu vāi
itvā gramānam abalam ūn- grāmasya yātasya cīrnam vā
sāmānūded evam vūve 'dām yaj- bhagmanī vā 'nasamāvahēd
nāgarīram annasāmānūdam itī. evam vū ūhnam yajñasyā 'to
te ho 'ttkūya pravavrajur 'dhikarisyāmī 'ti. te ha hīn-
namo 'smāi brāhmanāyā 'stu kṛtyo 'ttasthūh ka idam asmā
vidām vū aycam idam cakūre 'ti. avocau itī.
purā ha vā asya prātaranuvā-
kāḥ gāyatrena viśvarūpāsu
yajñas samsthito bhavati ya
evam veda.

76. tad āhū⁸: adhvaryo kim 7. tad ūpavādo 'sti: adh-
stutam stotram hotā⁹ prātar- varyo kim stutam stotram hotā
anuvākenā¹⁰ 'nvaçaṇsīd¹¹ itī. prātaranuvākenā 'nvaçaṇsīd

¹ A. 'na. ² So all MSS. ³ D.C. -rū. ⁴ B.C. tī. ⁵ A.B. asurvindo.

⁶ A. ddāprakīś. ⁷ A. ār. ⁸ C. om. ⁹ All MSS. -taranvāk.

¹⁰ All MSS. 'vaç; C. -īr.

akarma vayanā tad yad asmā- iti. sa brāṅyād akārṣana ahañ
kañ karme 'ty āha hotāraa tad yau manā kamea hotāraa
prechate 'ti.

hotāḥ kiñ statutān statraa¹ hotāḥ kiñ statutān statraa
prātaraanvākenā 'nvaṅsār² prātaraanvākenā 'nvaṅsār
iti. ukarma vayanā tad yad iti. sa brāṅyād akārṣana ahañ
asmākañ karme 'ty āha 'dyāt- tad yau manā karme 'dyātā-
tāraa prechate 'ti.

adyātāḥ kiñ statutān statraa¹ adyātāḥ kiñ statutān statraa
hotā prātaraanvākenā 'nva- hotā prātaraanvākenā 'nva-
ṅsār² iti. ukarma³ vayanā ṅsār² iti. sa brāṅyād akārṣana
tad yad asmākañ kurāe 'ti ahañ tad yau manā karme
brāṅyād agāṣiṣma⁴ yad atra⁵ ge- 'gāṣiṣaṇ yad geyam iti.
yam iti.

8. tam ced brāṅyus tamu rāi
tam yadī brāṅyus tamāṇsi vā⁶ tam agāṣir na jyotir iti. 9. sa
ngāṣir⁷ na jyotirṇṣi⁸ 'ti jyotirṇṣy brāṅyāj jyotis tena yena jyotir
evā 'ham agāṣiṣam iti brāṅyān jyotis tena yena 'rg jyotis tena
na tamāṇsi 'ti jyotis tad yad yena gāyatrī jyotis tena yena
rg⁹ jyotis tad¹⁰ yad¹¹ sāmā¹² jyo- chando jyotis tena yena sāmā
tis¹³ tad yad devotāi 'tāni vā jyotis tena yena devotā jyotir
aha jyotirṇṣy agāṣiṣaṇ yasmān evā 'ham agāṣiṣam na tamu
eva tamasā pāpmanā vidhyān¹⁴ yusmāṇs tu pāpmanā tamasā
'ti. tamasā vāi 'vāi 'nāṇs tat vidhyān¹⁵ 'ty āha. pāpmanāi
pāpmanā ca vidhyati. 'vāi 'nāṇs tat tamasā vidhyati.

II

JB. i.

ÇB. xi.

19. 1. vāy vā¹ agnihotrī. 3. 1. 1. vāy ghu vā tasyā
tasyāi manā eva vatsaḥ. man- 'gnihotrasyā 'gnihotrī. manā
asā vāi vācam prattān² duhre³ eva vatsaḥ. tad idam manā
vatsena vāi mātaram prattān⁴ ca vāk ca samānam eva san
duhre.⁵ tad vā idam manā⁶ nāne 'va. tasyādī sauṇyā

¹ A. hotraḥ; C. inserts hotā. ² C. -Id. ³ C. karma.

⁴ A. gāṣiṣha, B.C. agāṣiṣha, but a first person is demanded.

⁵ A. atra; B.C. have yatra for yad atra. ⁶ C. mā.

⁷ C. agāṇasir. ⁸ A. -tāsi and omits iti. ⁹ B.C. insert sāmā.

¹⁰ B.C. om. ¹¹ B. inserts yad. ¹² B.C. prakt-.

¹³ A. duhpri, B. dampri, C. dupri.

¹⁴ A. dumāi, B.C. damhre. Cf. TMB. xiii. 9. 17, evam eva prattān
dugdhe. ¹⁵ A. .nuḥ.

pūrvaṁ tatpaccā vāy auvati. rājvā vatsaṁ ca mātaraṁ cā tasmād vatsam pūrvaṁ yantam 'bhīdadhātī teja eva graddhā pacrā mātā 'uveti. kṛdayam satyaṁ ājyam.

eva medhy¹ upadohanī² prāṇo rājjuḥ. prāṇenāi 'va³ vākyam munay cā 'bhīhite. rājvā vāi vatsaṁ ca mātaraṁ cā 'bhīda-dhātī.

2. *tul dha janako vāideho gājñavalkyaṁ paprarcha vet-thā 'gnihotraṁ gājñavalkyā⁴ iti. vede 'ti ho 'vāca. kim iti. paga iti.*

3. *yat payo na syāt kenū juhuyā iti. vrīhiyavābhyām iti. yad⁵ vrīhiyavān na syā-tān kena juhuyā⁶ iti. yad anyad dhānyam tene 'ti.⁷ yad anyad dhānyam na syāt kenū juhuyā iti. āraṇyā⁸ oṣa-dhābhīr iti. yad āraṇyā⁹ oṣa-dhāyo na syuḥ kena juhuyā¹⁰ iti. adbhīr iti. yad āpi nu syuḥ¹¹ kena juhuyā¹² iti.*

4. *sa ho 'vāca na vā iha tarhi kiṁ canā 'sīd athāi 'taḍ ahūyatāi¹³ 'va satyam graddhā-yām iti. taṁ ho 'vāca vetthā 'gnihotraṁ gājñavalkya. na-mas te 'stu. sahasram bhayaro dadma iti.*

5. *atha hāi 'nam upajagāu kiṁ svid vidvān¹⁴ pravasaty¹⁵*

2. *tul dhāi 'tuḥ janako vāi-deho gājñavalkyaṁ paprarcha vetthā¹⁶ 'gnihotraṁ gājñavalkyā¹⁷ iti. vedu samvād¹⁸ iti. kim iti. paga eve 'ti.*

3. *yat payo na syāt kenū juhuyā iti. vrīhiyavābhyām iti. yad vrīhiyavān na syā-tān kena juhuyā¹⁹ iti. yā anyā anyad dhānyam na syāt kenū dhāyo na syuḥ kena juhuyā²⁰ iti. yā āraṇyā oṣadhāya iti. yad āraṇyā oṣadhāyo nu syuḥ kena juhuyā²¹ iti. vānuspatyene 'ti. yad vānuspatyām nu syāt kenū juhuyā²² iti. adbhīr iti. yad āpi na syuḥ kena juhuyā²³ iti.*

4. *sa ho 'vāca na vā iha tarhi kiṁ canā 'sīd athāi 'taḍ ahūyatāi²⁴ 'va satyam graddhā-yām iti. vetthā 'gnihotraṁ gājñavalkya dhenugataṁ da-dāmī 'ti ho 'vāca.*

5. *tul upy etc glokāḥ: kiṁ svid vidvān pravasaty agniho-*

¹ medhī equivalent to methī (cf. P.W.), 'the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the methī and rājju together.

² upadohanī, this adjective appears to be an ár. λερ.

³ The pluti is not marked. ⁴ A. ya, B.C. yāu. ⁵ C. -yād.

⁶ All MSS. tene, omitting 'ti. ⁷ A. āraṇy-. ⁸ All MSS. syur iti.

⁹ A.B. ahūyata iva, C. ahūyanāi 'va.

¹⁰ A. kīn vidvān, B. kiṁ cidvān, C. kismi vidvān.

¹¹ A.B. prasavasatī, C. prasavasayati.

20. 1. *agnihotrī gr̥hebhyaḥ trīgr̥hebhyaḥ kathān̄ svid asya kathā tad asya k̄vyaṁ kathā k̄vyaṁ kathān̄ sahitato agni-saṁtata* 'gnibhir̄ iti yat agnō bhir̄ iti kathān̄ svid asyā' napa-adhāyā' 'thā 'paprasasatī' proṣitam bhavati 'ty evāi 'tad kathān̄ asyā' 'napuproṣitam̄ āha. bhavati' ti.

2. *sa ho 'vāca vājasaneyā yo juvīṣṭho bhuvaneṣu sa vidvān vidvān pravasan̄ vidv̄ tathā pravasan̄ vidv̄ tathā tad* 'tad asya k̄vyaṁ tathā sahitato asya' k̄vyaṁ tathā sahitato agnibhir̄ iti mana evāi 'tad āha 'gnibhir̄ iti. mana iti ho 'vāca manasāi' vā' syā' 'napuproṣitam̄ manasāi' 'vā' syā' 'napuproṣitam̄ bhavati' ti ha tad uvāca.

3. *atha hūi 'nam upajagāu yat* 'sa dāram paretyā' 'tha tatra pramādyati kasmīn̄ sū sū 'sya hutāhutir̄ gr̥he yām 'sya hutāhutir̄ gr̥he yām asya juhvatī' ti yat sa dāram juhvati' ti.

7. *yat sa dāram paretyā* 'tha tatra pramādyati kasmīn̄ sū sū 'sya hutāhutir̄ gr̥he yām 'sya hutāhutir̄ gr̥he yām asya juhvatī' ti yat sa dāram paretyā' 'tha tatra pramādyati kasmīn̄ sū sū 'sya hutāhutir̄ gr̥he yām 'sya hutāhutir̄ gr̥he yām asya juhvatī' ti yat sa dāram juhvati' ti.

4. *sa ho 'vāca vājasaneyā yo jūgārā* 'bhuvaneṣu sa vidvān jātāni yo 'bibhoḥ. tasmīn̄ sū pravasan̄' vide' tasmīn̄ sū 'sya 'sya hutāhutir̄ gr̥he yām asya hutāhutir̄ gr̥he yām asya juhvatī' ti. prāṇa' iti ho 'vāca. āha. tasmād̄ āhuḥ prāṇa evā prāṇo vāi' bhuvaneṣu jūgarāḥ 'gnihotram̄ iti. prāṇa evā 'sya sū hutāhutir̄' bhavati. tasmād̄ āhuḥ prāṇo 'gnihotram̄ iti yāvād̄ dhy eva prāṇena prāṇīti tāvad̄ agni-hotraṁ juhōti.

8. *yo jūgārā bhuvaneṣu rīṣvā jātāni yo 'bibhoḥ. tasmīn̄ sū pravasan̄' vide' tasmīn̄ sū 'sya 'sya hutāhutir̄ gr̥he yām asya hutāhutir̄ gr̥he yām asya juhvatī' ti. prāṇam̄ evāi 'tad prāṇo vāi' bhuvaneṣu jūgarāḥ 'gnihotram̄ iti. prāṇa evā 'sya sū hutāhutir̄' bhavati. tasmād̄ āhuḥ prāṇo 'gnihotram̄ iti yāvād̄ dhy eva prāṇena prāṇīti tāvad̄ agni-hotraṁ juhōti.*

¹ A. āthāya. ² A. papprasasatī. ³ C. asyān̄. ⁴ C. pravasan̄ cide.

⁵ B.C. omī. ⁶ B.C. tasya. ⁷ A. vāca, B. pava. ⁸ C. manasāid̄.

⁹ All MSS. yat. ¹⁰ All MSS. jūgārā. ¹¹ A. prasavasan̄.

¹² A.B. nide. ¹³ B.C. -ṇā. ¹⁴ All MSS. vā. ¹⁵ A. hutāhutir̄.

III.

The only important differences in the two versions are these : xii. 4. 1. 12 (the lowing of the *agnihotri*-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to ÇB. On the other hand, while ÇB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only *one* disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the *āharanīya* and *gārhapatya* fires.

JB. i.

ÇB. xii.

51. 1. *dirghasattram ha vā* 4. 1. 1. *dirghasattram ha vā*
eta upayanti ye 'gnihotram eta upayanti ye 'gnihotram
juhvati. etad dha vāi sattram juhvati. etad vāi jarāmāryam
*jarāmāriyam. *jarayā vā hy sattram yad ugnihotram. jar-*
eañ 'smān mucyate² mṛtyaṇā ayā vā hy evā 'smān mucyante
*vā. mṛtyaṇā vā.**

2. *tad āhuḥ: yad etasya* 2. *tad āhuḥ: yad etasya*
dirghasattriṇo 'gnīñ juhvato dirghasattriṇo 'gnihotram juh-
'gnīn antareṇa yuktañ vā vi- vato 'ntareṇa 'gnī yuktañ vā
yāyāt sañ vā careyuh kiñ viyāyāt sañ vā careyuh kiñ
tatra kurma kā prāyaçcittir iti. tatra kurma kā prāyaçcittir iti.
kurvīta hāi 'va niṣkṛtim api kurvīta hāi 'va niṣkṛtim api
he³ 'styā yajeta. tad u tathā 'styā yajeta. tad u tan nā 'dri-
na vidyād imān vā eṣa lokān yete 'nān vā eṣa lokān anuvi-
anuvitanute yo 'gnīn ādhutte. tannte yo 'gnī ādhatte.

¹ C. jurū. *jarāmūriya* must be a derivative of **jarāmūra* equivalent to *jīryamūra* (TMB. xv. 17. 3) which the commentator glosses by *jarayā mūḍha*. (*mūḍha* is Sāyaṇa's usual gloss for *mūra* in the RV.) What follows, however, shows that the JB. connects the second member of the compound (*mūra*) with 'mṛ' 'to die.'

² C. *mucyate*. ³ A. *etad*.

⁴ The passage *yad . . . careyuh* is as follows in A: *yad etasyā agnīn (!) veti yasyā 'ntareṇa yuktañ vā 'piyāti sañ vā caranti*; in B.C.: *yad etasya dirghasattriṇo 'gnīñ juhvato 'gnīn antareṇa yuktañ vā vidhāyāt sañ vā careyuh kiñ tatra karma kā prāyaçcittir iti khvajño [C. yajño] vāi cakro [C. cak] vajño [C. om.] vā.*

⁵ So all MSS. I have hesitated to emend it. For the reduction of *agnihotra* to *agni* cf. Francke, WZKM. viii. 241; ZDMG. xlii. 481; Geldner in Ved. Stud. ii. 274; Bartholomae, IF. xi. 112-114; Oertel, Lectures on the Study of Language, p. 314; Osthoff, Etymol. Parerga i. 170; 265.

⁶ A. *hye*.

3. *tasyā 'yam era loko gār-* 3. *tasyā 'yam eva loko gār-*
hapatyō bhavaty antarikṣaloka hapatyā antarikṣaloko 'nvāhā-
'nvāhāryapacano' 'sār era loka rgopacano 'sāo loka āharanī-
āharanīyajā'. *kāmanā vā eṣu gūh. kāmanā vā eṣu lokesu*
lokeso yuktāni cā 'yuktāni en eṣūṁsi yuktāni cā 'yuktāni
ragāṁsi samīcaranti. sa vid- *ca samīcaranti. sa yadi hā*
yād yadi me 'jā grāma evā 'yā 'jy adareṇa grāma 'gnīm
'gnīm antareṇā 'gāsān nāi 'va riyāgāu nāi 'ca na kā ranā
ma ārtir asti na rīstīh kā 'rtir asti na rīstīr iti hāi 'ra
came' 't'. *vidyāt.*

4. *trayo ha trāi grāmyāh* 4. *trayo ha trāra paṣoco*
paṣavo 'jastāh: darrarāha' 'ardhyāh: darrarāha eḍokaḥ
ḍukaḥ evā. teṣāni yadi kaḥ evā. teṣāni yady adhiḥrīte
cīt antareṇa sam 'yeta' (?) 'gnīhotre 'ntareṇa kaḥ cit sam-
kiṁ tatra karma kā prāyascit- *caret kiṁ tatra karma kā prā-*
tir iti. yascittir iti.

52. 1. *tad u hāi 'ke cchā-* *tad dhāi 'ke gārhapatyād*
dim' (?) uṣṭim' (?) eva nīvapanto *bhasma 'pachatyā 'haranīyān*
yantī'¹ 'dam viṣṇur vic- *nīvapantu yanti. 'duā viṣ-*
krama'² ity etaya 'reā. 'reā. yajño vāi viṣṇus tad yaj-
ñenāi 'va yajñam annasamtan-
mo bhasmanā 'ya padam aji-
vapānu iti vadantiḥ.

tad u³ tathā na karyād yo ha *tad u tathā na kuryād yo hāi*
tatra brāyād āsān vā ayaṁ 'naān tatra brāyād āsān noā
yajamānasyā⁴ 'vāpsit⁴ kṣipre ayaṁ yajamānasyā 'vāpsit
paramāsān⁵ āvapsyate jyeṣṭha- *kṣipre paramāsān āvapsyate*

¹ All MSS. *vāhārya*-. ² B.C. *ābhav*-. ³ All MSS. *cāna*.

⁴ All MSS. *yati*. ⁵ A. *durvā*-. ⁶ All MSS. *cā*.

⁷ A. *sañ neṣīyeta*, B.C. *-jī*-. ⁸ All MSS. *cchādim*. ⁹ All MSS. *uṣṭim*.

¹⁰ A. reads *yanti*, B.C. *yanti*, all MSS. then insert *gārhapatyād dhava-*
nīyān [B.C. *-yā*] *nīnayantiyād* which seems to be erroneously transferred
 from below, vs. 5. where C. also has *nīnayanti yād* for *nīnayanti yād*.
 The reading of B.C. *yanti* would seem to indicate that the quotation *idam*
viṣṇur, etc., followed immediately. If the words are not regarded as
 an interpolation *nīnayanti* must be read for *nīnayanti yād*.

¹¹ =SV. i. 222 (RV. i. 22. 17) etc. ¹² A. *du* for *tad u*.

¹³ A. *yajāmasyā*. ¹⁴ A. *vāpsit*.

¹⁵ A. *pārānāsān*, B. *vandānāsān*, C. *parānāsān*.

gr̥hyanā¹ rōtsyati² 'ti tathā jyeṣṭhagr̥hyanā³ rōtsyati 'ti
hūi 'va syāt. 'gvaro ha tathāi⁴ 'va syāt.

2. ittham eva kuryāt: ud-
apāttrān rāi vo 'dākamayā-
lān vā 'dāya gārhaṇyāt⁵ dā-
āhavanāyān nūyann⁶ iyād
idañ viśnur vicakrama
ity etayāi 'va 'rēn. decompari-
trām vā etad yad ṛṣi devapū-
trām etad yad āpṣ⁷. tad yad
evā 'tra gājāsya⁸ 'gāntam bha-
ratī yad amr̥dhyam āpo vāi
tasya sarvasya gāntir udbhīr
evāi⁹ 'nūnā tuc rhamaganti.

5. ittham eva kuryāt: ud-
asthātīm vāi ro 'dākamayā-
lān vā 'dāya gārhaṇyāt⁵ dā-
āhavanāyān nūyann⁶ iyād
idañ viśnur vicakrama
ity etayāi 'va 'rēn. yajño vai
viśvas tad yajñenāi 'va yaj-
ñān amsonitunoti. yad vāi
yajñasya r̥ṣtām yad agāntam
āpo vāi tasya sarvasya gāntir
udbhīr evāi 'nut tuc chāndyā
gamanjati. etad eva tatra
kurma.

53. 1. tad ākūḥ: yad etasya
dīrghakṣattrīṇo 'gnihotrām juh-
vati 'gāhadrān¹⁰ dūhyamāvatīm
skandet kim tatra kurma kū
prājāgacittir iti. yad eva tatra
sthālyān purigistām syāt tena
juhuyāt. yady u nācī sthālī
syād upi vā bhidyeta¹¹ kim¹²
tatra kurma kū prājāgacittir
iti. skannaprājāgacittayāi¹³ 'vā
'bhīmṛṣṣā 'skann udhīte
'ty utha yad mayad¹⁴ vīndet
tena juhuyāt.

6. tad ākūḥ: yasyā 'gnihō-
trām dūhyamāvatīm skandet kim
tatra kurma kū prājāgacittir
iti. skannaprājāgacittēnā 'bhi-
mṛṣṣyā 'lākir upaninīṣṇa pari-
gistena juhuyāt. yady u nācī
sthatī syād yadī vā bhidyeta
skannoprājāgacittēvāi 'va 'bhi-
mṛṣṣyā 'lābhīr upaninīṣṇa yad
anyad vīndet tena juhuyāt.

2. yudā vāi skandaty atha
dhīyate. reto vāi payo yonir
iyam.¹⁵ yonyām evāi 'tad retah
prōṣṭhāpayaty anuṣṭhyā 'sya
retas siktam¹⁶ prajāyate¹⁷ yu
evān veda. amuto¹⁸ vāi par-

7. utha yatra skannam syāt
tad abhīmṛṣṣed askann adhi-
te prajānī 'ti. yadā vāi
skandaty atha dhīyate yadā
dhīyate 'tha prajāyate. yonir
vā igān retah payas tad asyām
retō dadhātī anuṣṭhyāt
hā 'sya retah siktam prajāyate

¹ A. jyeṣṭham gr̥ham, B.C. jyeṣṭhagr̥hyanā.

² A. rōtsyanti, B. rōtsyasi. ³ C. -yaāt. ⁴ A. ācas. ⁵ B.C. evāiva.

⁶ A. yad. ⁷ A. agnir āhotrañ. ⁸ B.C. bhidyeta.

⁹ Here and in the following B.C. abbreviate.

¹⁰ A. -ṣcitti. ¹¹ A. agnid. ¹² A. yay, B. yonī yay, C. yonir cay.

¹³ A. siktah. ¹⁴ A. prajāyanta. ¹⁵ All MSS. ahuto.

janṇa skandati 'hān' 'sailhaṇṇa ya evaṇ etad vedu. uṇadu vāi vuccaspataya jāyante. purasād diva cuxṣati 'hāu 'sailhaṇṇa ran-retus skandati paṣabhiyas² tuta aspatayah prajāyante. para-idañ surraṇa prajātana. sa sād retah skandati paṣabhiyas vidyād upa³ (a) derāḥ prābhā- tata idañ surraṇa prajāyate. vau⁴ prajātir⁵ me bhāyas⁶ tad vidyād bhāyas⁷ me prajā-abhūc chregān khavīsyānā⁸ 'ti. tir abhūc bhūc⁹ prajāyā piṣu-tathā hāi 'va' syāt. bhīr bhucīsyānāi cregān bhavīsyānā¹⁰ 'ti.

3. *atho yatrāi* 'tad vilhina- 8. *atho yatrā* 'cabbhianam
nam' tad udapāttrāc vāi 'va syāt tad udasthātūc vāi va
'dakamaṇḍalūc' va 'pamīna- 'dakamaṇḍalūc vā nīmaget.
yed bhīr bhuvā¹¹ svar yad vāi yujāsya viṣṭān yad
ity etābhīr vyāhṛtibhiḥ. etā uṣāntam āpo vāi tasya sucra-
vāi vyāhṛtayas sarvapṛāyaḥ- sya yūtatir adbhīr evāi 'nat tac
cittayah. tad auci sarveṇa chāntya samayati bhīr bhuvā¹²
pṛāyagcittin karate. va¹³ svar ity etābhīr vyāhṛti-
bhiḥ. etā vāi vyāhṛtayah suc-
vapṛāyagcittin. tad auci sar-
veṇa pṛāyagcittin karate.

54. 1. *uthāi* 'tāni kupālāni tāni kupālāni sañcētya yatra sañcētya yatrā 'haranīyasya bhasma 'ddhṛtan¹⁴ syāt tan nī-bhasma 'ddhṛtan¹⁵ syāt' tad vapet. etad eva tatra karma. upanivapet¹⁶. etad evā 'tra karma.

2. *atho khale āhuh*: yat 4. 2. 6. *tad āhuh*: yasyā
prācūddhṛtasya¹⁷ skandet kiñ 'gnihotram srucyanoṣṭum skan-
tatra karina kā prāyagcittir itī. det kiñ tatra karma kā prā-
yad¹⁸ eva tatra sruci pariṣi- yagcittir itī. skanuapṛāyag-
ṣṭan¹⁹ syūt tena juhuyāt. yady cittenā 'bhīrṣyā²⁰ 'ddhīr upa-
u nīcī sruc syād apī vā bhīdye- nīcīya pariṣiṣṭen²¹ juhuyāt.
ta kiñ tatra karma kā prāyag- yady u nīcī sruc syād yudī vā

¹ A.C. -atī, B. -atīh. ² A. hyāu, B. syāu, C. bhāu. ³ A. paṣurabhas.

⁴ A. yupa. ⁵ B. prābhīvan, C. prābhūn. ⁶ B.C. prajāpatir.

⁷ B.C. bhīr-. ⁸ B.C. vā.

⁹ A. vikāṇnā, B.C. skāṇnā; the ÇB. parallel suggests vibhinnaṃ; an emendation to viṣyannam (cf. AB. vii. 5. 2 yasyā 'gnihotram adhi-
ṣṭān skandati vā viṣyandate vā kā tatra prāyagcittir itī) might also
be thought of. ¹⁰ A. -am. ¹¹ B.C. bhū. ¹² A. dhṛtan, B.C. dhṛtan.

¹³ A. asyat. ¹⁴ A. upanīred, B. upanīkīred, C. upanīkared.

¹⁵ A. uḍṭasya, B.C. udrutasya. See below 56. 1; 57. 2. ¹⁶ A. yed.

cittir iti. tasyo 'ktaḥ' praty- bhidyeta skandaprāyogcittena
abhimargah¹. 'vā 'bhidyāyā 'dbhir upamānā-
ya yut sthālyām parigistām
syāt tena juhuyāt.

3. tad u hāi 'ke tata eva pr- 7. tad dhāi 'ke pratiparetya
tyetya 'maganti. tad u tathā yat sthālyām parigistām bho-
na kuryāt. go ha tatra hrūyāt vati tena juhvati. tad u tathā
yud anenā 'gnihotrenā 'rikir- na kuryāt. svaryyām vā etad
gū² norytat tasmān nā 'sye yad agnihotram. go hāi 'nān
'dan svaryyā³ iev hucisyoti tatra brūyāt prati vā ayañ
tathā hāi 'ru syāt. svaryāl lokād avārukṣan nā
'sye 'dan svaryyam iev bhavi-
zyati 'ti 'svaro ha tathāi 'va
syāt.

4. ittham eva kurgūt: yatrāi 8. ittham eva kuryāt: tad
'ru skandet tad upariged athā eva 'pariged yat sthālyām pari-
'smān sthālin āharyas svuvā⁴ gistām syāt tad asmā unūyā
evā⁵ srucnā ra nirijyū tad⁶ adu⁷ 'haryah. tad dhāi 'ka nra-
erā 'sya 'nucyāmā 'ty uktam rathante hutocchistām vā etad
bhuvoty atha yathonnūtam m- yātayāmā vā etm nāi 'tasya
ūyū samidham ādāyū prāk⁸ hotaryam iti. tad u tu nā
preyāt. tad yuthā pratyutthā- 'driyetu. yadū vā etad ayātu-
yu mitrān vaded⁹ evam evāi 'tad yāmā 'thāi 'nūl dhuvirātān-
avettim pāpmanam apūhityā¹⁰ canan kurvate. tasmād yat
'hutim prāpmoti. tad u hāi sthālyām parigistām syāt tad
'ka npe 'ro labhante 'hutam usmā unūyā 'haryur yady u
tasya yasyū 'gnihotrocchistā¹¹ tatra na syūd yad angad vīn-
juhvati yātayāmān hy etad iti det tad agnāv adhiṣṭityū 'va-
vaduntah. tad u tathā nu jyotyā 'pūh pratyūnīyū 'drūsiya
vidyād yodū vā etad ayātayā- tad adō hāi 'ro 'nucyāmā 'ty
ma bhavaty¹² athāi 'tasyū 'pi uktam bhuratyathā 'tra yathou-
huvirātāncunān¹³ kurvanti. nūtam evā 'smā unūyā 'hary-
yus tena kūman juhuyāt.
etad eva tatra kurmu.

55. 1. tad āhuh: yudāi 'tus- 4. 2. 2. tad āhuh: yasyā
ya dīrghasattriṇo 'gnihotram¹⁴ 'gnihotram dohyanūnam ane-

¹ A. -am. ² A. pratyābhīmaçças. ³ All MSS. -i. ⁴ A. svargah.

⁵ A. om. ⁶ A. data. ⁷ C. prāh.

⁸ All MSS. paced (perhaps voced?); the conjecture is only a makeshift;
cf. AB. ii. 20. 15. ⁹ A. mapānalyā. ¹⁰ A. bhavatyāditi.

¹¹ A. vinātañcanama.

¹² A. om.

juhato¹ 'gnihotraṁ duhyanū- dhyam āpadyeta kiṁ tatra
nam amedhyam āpadyeta² kiṁ karma kṛ prāyaścittir iti.
tatra karma kṛ prāyagrīttir iti. tad dhūi 'ke hataryam mna-
tad u hūi 'ke hataryam eva³ yunte prayatam etan nūi 'tu-
mananta na rūi derāḥ kas- syā 'homa 'vakulpatc na cāi
māc⁴ cana bībhatsante⁵ iti va- derāḥ kasmāc cana bībhatsante.
dantaḥ. tad u tathā na vīlyāt. bībhatsantā-ḥi tu derāḥ. ittham
paraṣo ne⁶ 'cāi bībhatsagād⁷ bi- era kuryāt: gārhapatyāḥ uṣ-
bhatsate bībhatsantāi⁸ ta⁹ de- nam bhasma nīruhya tasmāin
rāḥ. ittham eva kuryāt: gār- enad uṣṇe bhasmān tāsūm
hapatasgīt¹⁰ 'co 'syauc¹¹ bhasma ninayed adbhīr upaninayaty
nīruhya¹² tasmāin enad tāsūm adbhīr enad āpnoty atha yad
ninayet. tu¹³ na hutam nā anyad vīndet tena juhuyāt.
'hutam. adbhīr amaminayed¹⁴ etad eva tatra karma.
adbhīr eva 'nad āpnoty atha yad anyad vīndet tena juhuyāt.

2. atho khaḥ āluḥ: yud¹⁵ 3. tad āluḥ: yusgā 'gnihot-
dugdham¹⁶ amedhyam¹⁷ āpad- traṁ dōhitaṁ amedhyam āpud-
yeta¹⁸ kiṁ tatra karma kṛ prā- yeta kiṁ tatra karma kṛ prā-
prāyaścittir iti. yeṣv¹⁹ evā yaścittir iti. yu evāi 'te 'hūi-
'hūtreṣv adhigrahyam syāt rū nīruhā yeṣv adhigrahyam
tūm eva pratyuhya²⁰ teṣv evāi bhavati tām pratyuhya tasmāin
'nat tāsūm ninayet. tan na enad uṣṇe bhasmān tāsūm
hutam nā 'hutam. adbhīr am- ninayed adbhīr upaninayaty
ninayed adbhīr evāi 'nad āpno- adbhīr enad āpnoty atha yad
ty atha yud anyad vīndet tena anyad vīndet tena juhuyāt.
juhuyāt. etad eva tatra karma.

3. atho khaḥ āluḥ: yud²¹ 4. tad āluḥ: yusgā 'gnihot-
adhigritam amedhyam²² āpo- traṁ adhigritam amedhyam
dyeta kiṁ tatra karma kṛ prā- āpadyeta kiṁ tatra karma kṛ
yaścittir iti²³. yeṣv evā 'hū- prāyagrīttir iti. yu evāi 'te

¹ A. om. ² A. -dye. ³ A. e. ⁴ A. kasmic. ⁵ All MSS. bībhatsa.

⁶ B.C. nv. ⁷ B.C. eva.

⁸ bībhatsaya from the noun bībhatsā, formed like didṛkṣeya (by-form of didṛkṣya, Whitney, Gr. § 1217, § 1088), from didṛkṣā Whitney, Gr. § 1216a. ⁹ All MSS. -tsantā. ¹⁰ A. idam, B. idam, C. itum.

¹¹ C, 'gnavaṁ. ¹² A. nina iha. ¹³ B.C. yan. ¹⁴ A. -yer.

¹⁵ B.C. yaḥ. ¹⁶ B. gdhār, C. dugdhar. ¹⁷ B.C. mmegdham.

¹⁸ A. -ye. ¹⁹ D.C. yenaṣv. ²⁰ All MSS. pratyuhya.

²¹ All MSS. āvāi. ²² B.C. yathād. ²³ A. medh-. ²⁴ A. tṛti.

reṣo udhigritāni syāt tām eva 'āyūrā nīrūdhā geyo udhigri-
 pratyakya' teṣo evāi¹ 'nat tāg- tam bhucati teṣo enat tāgñūm
 nūm nīnayet. tan na hutam juhuyāt tad dhutam ahutam
 nū 'hutam. yad ahāi 'nat² te- yad ahāi 'nat teṣa juhoti tena
 su nīnayet³ tena hutam yad⁴ v⁵ hutam yad v evāus tenāi 'vā-
 enāus⁶ teṣo evā 'nugamayati nugamayati tenā 'hutam. ad-
 teno ahutam. adbhīr anu- bhīr upaninagaty adbhīr enat
 nayet adbhīr evāi 'nat āpnoty āpnoty aha yad anyad vīndet
 aha yad anyad vīndet teno tena juhuyāt. etad eva tatra
 juhuyāt.

4. aha khalv āhuḥ: 56. 1. 9. tad āhuḥ: yasgū 'gnika-
 yut prāg⁷ udhritam⁸ amedhyam tram sracy amūtam amedhyam
 āpadyeta kīm tatra karna kā āpadyeta kīm tatra karna kī
 prāyagcittir iti. tad u hāi 'ke prāyagcittir iti. tad dhāi 'ke
 hotavyam⁹ eva manyante pra- hotavyam manyante pratyatam
 yutam¹⁰ etam nāi 'tasyā 'homuḥ etam nāi 'tasyā 'homo 'vakal-
 kalpate iti vadantah. aha ate na vāi devāḥ kasmāc ena
 hāi 'ke 'dbhīr abhyāsiga¹¹ bīdhatsanta iti. tad dhāi 'ka
 parāsīcanta. tad u tathā na utsiga chardayanti. tad u
 kuryāt. yo ha tatra brūyāt tathā na kuryāt. yo hāi 'nam
 parā vā ayam idam agniha- tatra brūyāt parāsīcanta vā
 tram āsīcet parāśeksyate ayam agnihotram kṣipre 'yam
 'yam¹² guṇmāna iti tathā hāi 'ajamānāḥ parāśeksyata it
 'va syāt. ittham eva kuryāt: 'evāo ha tathāi 'va syāt. it-
 āhavanīya eva samīdham tham eva kuryāt: āhavanīye
 abhyādhāyā¹³ 'havanīyasyūi samīdham abhyādhāyā 'hava-
 'vo 'ajam bhasma nīruhya¹⁴ ta- nīyād¹⁵ eva 'ajam bhasma nīr-
 sminn enat tāgñūm nīnayet. aha tasminn enat usṇe bhas-
 tan na hutam¹⁶ nū 'hutam. ad- mañs tāgñūm nīnayet. adbhīr
 bhīr ununinayed adbhīr evāi upaninagaty adbhīr enat āp-
 'nad āpnoty aha yad anyad noty aha yad anyad vīndet
 vīndet tena juhuyāt. etad eva tatra
 karna.

¹ A. pratyāhya. ² A. ānāiva, B.C. āvāi. ³ All MSS. nas.

⁴ A. yed. ⁵ Ali MSS. vo. ⁶ All MSS. yenaṁs. ⁷ C. prā.

⁸ A. udritam, C. hudhra.

⁹ All MSS. pretam. I make the change with some hesitation; cf
 'i+pra 1 in PW.

¹⁰ B.C. -sicca.

¹¹ A. yā, B.C. yāy.

¹² A. -dhāyāyā.

¹³ A. nīrīhya.

¹⁴ A. huḥ.

2. *atho khale āhuḥ: yad* 10. *tad āhuḥ: gasyā'guḥho-*
avacarset kiā tatra karuā kā trañ sracy uauṭtanu upariṣṭād
prāyagcittir iti. su vidyād arurarset kiā tatra karuā kā
upariṣṭād' uā cakraṁ āgāt prāyagcittir iti. tad vidyād
prajāpitiṣṭir uā² bhāgyasy abhāc upariṣṭān uā cakraṁ āgama
chreyān bhurisyādāt' ti tathā apa nācā devāḥ prābhūvāt
hāi 'cu sgāt. chreyān bhurisyādāt' ti tena
kāmatān jahayād. etad eva
tatra karuā.

3. *atho khale āhuḥ: yat pār-*
asyām āhutān hutāgām³ aā-
gārā⁴ anagaccheyuḥ ko⁵ 'tu-
rām jahayād iti. ya eva tatra
karuā kā prāyagcittir iti. yon
çakulo⁶ 'atikul⁷ syāt tam udhy-
asya jahayād dārā-dārān
hy aguiḥ. su yadī⁸ tasyām⁹
na tiṣṭhed¹⁰ dhiraṇyama abhi-
jahayāt. tad¹¹ aguer vā etad
reto yad dhiraṇyama ya u vāi
pitā¹² su putras tasmād dhi-
raṇyama abhijahayāt.¹³

4. 3. 1. *tad āhuḥ: yat pār-*
asyām āhutān hutāgām
atikā'guir anagacchet kiā tatra
karuā kā prāyagcittir iti. yon
pratiṣṭān çakulo viṇet tam
abhyasyā¹⁴ 'bhijahayād dārā-
dārān aguir iti vadan. dārā-
dārān hy evā 'guḥ. yady u
asya kṛdayātān ry eva likhed
dhiraṇyama abhijahayād aguer
vā etad reto yad dhiraṇyama
ya u vāi putrā su pitā guḥ pitā
su putras tasmād dhiraṇyama
abhijahayāt. etad eva tatra
karuā.

4. *atho khale āhuḥ: 57. 1. yad*
adhigrite yajamāna nri-
yeta kiā tatra karuā kā prā-
yagcittir iti. paryādhāyāt¹⁵
'vāi 'nad viṣyandayet. etad
abhīparyādhāya viṣyandayed
evā 'tra karuā 'tho ha khale¹⁶
atho khale āhur etāvāi sarva-
eṣāi 'va¹⁷ sarveṣān haviryajñā-
nām prāyagcittih.

4. 2. 5. *tad āhuḥ: yad adhi-*
grite 'guḥhotre yajamāna nri-
yeta kiā tatra karuā kā prā-
yagcittir iti. tad evā 'nad
abhīparyādhāya viṣyandayed
evā 'tra karuā 'tho ha khale¹⁶
atho khale āhur etāvāi sarva-
aya haviryajñasya prāyagcittir
iti. etad eva tatra karuā.

² All MSS. upariṣṭā. ³ C. vāi. ⁴ A. yāma. ⁵ A. hāya.

⁶ A. ko, B.C. tvo. ⁷ B.C. çakulo.

⁸ A.C. antika, B. antaka, possibly to be changed to *antike* rather than *-kaḥ*. ⁹ A. di. ¹⁰ tasyām scil. āhutā.

¹¹ tiṣṭhed, *ṣṭhā* with loc.= 'abide by,' 'he satisfied with' (AB. vii. 18. 4); cf. *stare decisis*. ¹² A. om. ¹³ B.C. pitā.

¹⁴ B.C. -yād ity. ¹⁵ B. mar.

¹⁶ All MSS. omit *āhur*, which should probably be inserted. ¹⁷ C. vava.

2. *utho khalo āhuḥ: yat prācy¹ addrute² yajamāno mriyeta kiṃ tatra karma kṛ prāyagcittir iti. yad evā 'taç³ caturgrhītaṃ ādīṣṭaṃ syāt tatatrāi 'vāi 'nad abhyanmayet. etad evā 'tra karma.*

3. *utho khalo āhuḥ: yat pārcasyāu āhutān⁴ hutāyām yajamāno mriyeta kiṃ tatra karma kṛ prāyagcittir iti. tad u hāi 'ke hotavyam eva manyanṭe kṛtsmān vā etasgā 'gnihotraṃ⁵ hutān bhavati yasya pūrvā hutā 'hutir⁶ bhavati 'ti vadantah⁷. tad u tathā na vidyān na vāi pretasyā 'gnihotraṃ juhōti⁸. yad evā 'taç³ caturgrhītaṃ ādīṣṭaṃ syāt tatatrāi 'vāi 'nad abhyanmayet etad evā 'tra karma⁹.*

58. 1 *tad āhuḥ: yad etasgā dīrghasattriṇo 'gnihotraṃ juhōti¹⁰ 'gnihotrī dohyamāno 'paviṣet vato 'gnihotrī duhyamāno 'paviṣet kiṃ tatra karma kṛ prāyagcittir iti. tām¹¹ u¹² hāi 'ke yajuso 'tthāpayanty udasthād devy yajuso¹³ 'tthāpayanty avṛttim ulitir iti. iyaṃ vā aditir vā eṣā yajamānasya pāpmānam pratidṛçyo¹⁴ 'paviṣati yasyā 'gnihotrī duhyamāno 'paviṣati. tām utthāpayanty udasthād devy aditir iti¹⁵. iti vadantah. indrāyu kṛṇīyam¹⁶ vāi¹⁷ devy¹⁸ ulitir¹⁹ imām vatī bhāgam iti. indri-*

4. 1. 9 *tad āhuḥ: yasyā 'gnihotrī dohyamāno 'paviṣet kiṃ tatra karma kṛ prāyagcittir iti. tām hāi 'ke yajuso 'tthāpayanty udasthād devy yajuso¹³ 'tthāpayanty avṛttim ulitir iti. iyaṃ vā aditir vā eṣā yajamānasya pāpmānam pratidṛçyo¹⁴ 'paviṣati yasyā 'gnihotrī duhyamāno 'paviṣati. tām utthāpayanty udasthād devy aditir iti¹⁵. iti vadantah. indrāyu kṛṇīyam¹⁶ vāi¹⁷ devy¹⁸ ulitir¹⁹ imām vatī bhāgam iti. indri-*

¹ C. *prācy*. ² A.B. *udute*, C. *udrute*.

³ All MSS. *dayaç*, but cf. § 3, note³. ⁴ B. -*tām*. ⁵ D.C. -*trā*.

⁶ For *pūrvā hutā 'hutir*. A reads *pūrvāhutidhīr*. ⁷ B.C. *ved*.

⁸ A. *juhōti* (contaminated spelling from *juhvati* and *juhōti*?).

⁹ B.C. *dayaç*. ¹⁰ A. *kaṃ*. ¹¹ B.C. *tad*. ¹² A. *ama*.

¹³ A. *yajuso*, B.C. *yajñaç*. ¹⁴ A. *pratidṛbhyo*.

¹⁵ A. *om*. ¹⁶ B.C. *yam*; A. *om*.

evā 'smāi tad' utthāpayanti. gam evā 'smāns tad dadhma
 āyur yajñāpatā v adhāt¹ iti vadantah. mītrāya va-
 ityāyur evā 'smāns tad dadhati. ruyāya ce 'ti. prāṇodānān
 cūdrāya kṣṇavatī bhā- cāi mītrāvaruṇā. pēṇāudā-
 gma itī. indriyam evā 'smāns ad v evā 'smāns tad dadhma itī
 tad dadhati². mītrāya va- vadantah. tān tasyām āha-
 raṇa gā³ ce⁴ 'ti. prāṇāpā- tyām brāhmaṇāyā dadyāt
 ānā nāi⁵ mītrāvaruṇā prā- yān ānubhyāyamaizya am-
 pāpānā v evā 'smāns tad dadha- geta. ācīm cā eṣā pāpā-
 ti⁶ tān⁷ tasyām evā 'hutān hu- nān yajñānānsya pautidṛgyo
 tāyām brāhmaṇāyā dadati 'pārikṣat ācīm evā 'smāns tad
 yañ satāmtsarva ānubhyāya- pāpmānā pautimācān itī
 mīzypanti⁸ bhavaty⁹ arṣti¹⁰ vadantah.
 asmita pāpmānān nireṣayānā
 itī vadantah¹¹.

59. su¹² tad a ho 'vāra cāja-
 xaneyah: agraaddhānebhya
 hāi¹³ 'bhyo¹⁴ gāur upakeāmaty
 arṣtyā¹⁵ hi tān vidhyanti.¹⁶
 ittham eva kuryāt dandam
 eva¹⁷ lubdhvā tenāi 'nān ripi-
 ṣyo 'tthāpayet. tad yathā¹⁸ eā¹⁹
 aḍo²⁰ dhāvayato²¹ 'svaturo²²
 yadāyate²³ yuktā nā bahuvrā-
 upaviṣati tena dandaprajitenā²⁴
 tottraprajitenā²⁵ yañ adhvā-
 nam kāmagate tuā samagnata
 evam evāi 'tuyā dandaprajitayā²⁶

10. tad a ho 'cāra yājñaval-
 kyaḥ: agraaddhānebhya hāi
 'bhyo gāur upakeāmaty ārtya
 vā ācīm vidhyanti. ittham
 eva kuryāt dandānāi 'vāi 'nān
 ripiṣyo 'tthāpayet itī. tad
 yathāi 'vā 'do dhāvayato 'ero
 vā 'svaturo vā gadāyeta bahi-
 vardo vā yuktas tena dandā-
 prajitenā tottraprajitena yañ
 adhvānān samāpsati tuñ sam-
 agnata evam evāi 'tuyā dandā-
 prajitayā tottraprajitayā yañ

¹ A. d. B.C. dd.

² B.C. aṣād, A. ayām (confusion of y and dh is very frequent).

³ B.C. adhi.

⁴ All MSS. mītrāvaruṇāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JACS. xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvi and the literature cited in notes ³ and ⁴; Richter, IF. ix (1898) 29.

⁵ A.B. ve. ⁶ A.B. na vāi, C. om. ⁷ A. -dhato. ⁸ A. ṇ.

⁹ This wording is additional support for Eggeling's translation of the CB. phrase (SBE. xlv, p. 181, note¹). ¹⁰ A. -vaty.

¹¹ All MSS. aṣvrtīm. ¹² A. vadañti. ¹³ A. s. ¹⁴ B.C. hyāi.

¹⁵ B. bhyāi. ¹⁶ A. arṣta, B.C. adyatyā. ¹⁷ A. vicyanti. ¹⁸ A. e.

¹⁹ B.C. yaṣā. ²⁰ A. vāk, B.C. yā. ²¹ A. do. ²² A. yāmyado.

²³ C. nva. ²⁴ A. dāyate. ²⁵ A. -pravītena, B. -pracitena, C. prajito.

²⁶ A.B. tottrapracitena, C. om. ²⁷ All MSS. dandapracitayā.

totroprajitayā' *janā'* *svargam* *svargam* *lokam* *sanīpsati* *tanī*
lokam *kāmuyate* *tanī* *samag-* *samag-* *nute.* (See end of next
nute. *tām'* *ātmanā* *eva* *karcī-* *paragrap.)*
tā' *'tmanā'* *eva* *tac* *chrigam*
dhattu *iti.*

60. 1. *tad āhuḥ*; *yad* *etasyā'* 11. *atha* *ku* *'vācā* *'ruṇīḥ*;
dirghasuttriya *'gnihotram* *jū-* *dyāur* *vā* *etasyā'* *'gnihotrasgā*
vata *'gnihotricatso* *naççet* *kiñ* *'gnihotry* *ayam* *eva* *vatsa* *ya*
tatra *karmā* *kā* *prāyagēttir* *'gana* *pavata* *igam* *evā* *'gnihu-*
iti. *tad* *u* *ku* *'vācā* *'rupir'* *trasthātī.* *na* *vā* *evam* *vīdūḥ*
dyāur *vā* *agnihotricatso* *āditya* *'gnihotri* *naççati* *kva* *hy* *asūn*
eva *vatsa* *igam* *evā* *'gnihotra-* *naççen* *nāi.* *'vātā* *vīdūḥ* *'gnih-*
sthātī. *na* *ku* *vā* *evam* *vīdū-* *hutrīvatsa* *naççati* *kva* *hy* *eva*
'gnihotricatso *naççati* *kva* *hy* *naççen* *nāi* *'evam* *vīdūḥ* *'gnih-*
eva *naççen* *au* *vā* *evam* *vīdū-* *trasthātī* *lūhlyate* *kva* *hi* *'yam*
'gnihotram *duhgamānām* *skan-* *bhidyeta.* *griya* *vāi* *parjunya*
duty *asgām* *hy* *eva* *parutitig-* *varçati* *tad* *vīdyāc* *chremā-*
ati *na* *vā* *evam* *vīdū-* *nam* *me* *mukhānām* *adhāra-*
duhgamānā *'parigati.* *yathā* *ptamāna* *'pārikṣac* *chreyān* *lha-*
vā *eva* *naççati* *'nāççati* *abhi-* *viçyānā* *'ti.* *tām* *ātmanā* *eva*
nigady' *eva* *tathā* *'vāçā* *ity* *karcītā* *'tmanā* *eva* *tac* *chrigam*
evam *āhuḥ.* (See end of pre- *dhattu* *iti* *ha* *smā* *'hā* *'ruṇīḥ.*
ceeding paragraph.) *etad* *eva* *tatra* *karmā.*

2. *athokhale āhuḥ*; *yad* *evā* 4. 2. 1. *tad āhuḥ*; *yasyā*
lohitam *duhita* *kiñ* *tatra* *karmā* *'gnihotri* *lohitam* *duhita* *kiñ*
kā *prāyagēttir* *iti.* *arçtiñ* *vā* *tatra* *karmā* *kā* *prāyagēttir* *iti.*
evā *yajamānasya* *pāpmānām* *vyutkrāmate* *'ty* *uktvā* *mekṣa-*
parutidṛçya *duhe* *yā* *lohitam* *nam* *kṛtvā* *'avāhāryapacanam*
duhe. *sa* *vyutkrāmate* *'ty* *uktvā* *parigragitavāi* *brāyāt* *tasmīn*
'avāhāryapacanam *paricchā-* *enac* *chrapagite* *tasmīn* *tū-*
dayitavāi *brāyāt* *tul* *adhigri-* *ptān* *jahnyād* *aniruktam.* *anir-*
tya *mekṣanam* *kṛtvā* *çrapayet* *ukto* *vāi* *prajāpatiḥ* *prājāpat-*
tul *eva* *tūçptān* *ninayet.* *anir-* *yam* *agnihotram.* *sarcām* *vā*

¹ A. *totroprajitayā*, B. *totropracitayā*, C. *sto*, omitting the rest.

² A. *yā*, C. om. ³ B.C. *nam*. ⁴ B. om. ⁵ A. *āitasya*.

⁶ A. *ruṇī*, B.C. *ruṇīr*. ⁷ A. *yam*. ⁸ A. *dvā*, B.C. *tvam*.

⁹ A.B. *enaçā*. ¹⁰ A. *naççen*. ¹¹ A. *askandāt*.

¹² A. *taçyā*, B.C. *asgā*; *asgām* scil. *agnihotrasthāyām*.

¹³ A. *saṁspṛṣam*, B. *susprṣam*, C. *saṁspṛṣam*. ¹⁴ A. *-çed-*.

¹⁵ A. *tvatā*, B.C. *batā*. ¹⁶ A. *gyad*. ¹⁷ A. *sa*.

¹⁸ All MSS. *paricchādāitavāi*. ¹⁹ A.B. *insert tat*.

²⁰ All MSS. *yadā*. ²¹ All MSS. *evā*.

yo nā 'nuguccheti. sa yady api baho ivā kṛto' 'nugucchet 'pasamādhūyā 'gnihotram ju-
pamuh-jomur evāi 'num uddha-
ret. etud evā 'tra' karma.

evāi 'nam prāñcam uddhṛtyo
huyāt. sa yady api satum eva
kṛtrah jupamuh-jomur uddhṛto
'nugucchet gārhapatyā evāi
'num prāñcam uddhṛtyo 'pu-
samādhūyā 'gnihotram juhu-
yāt. etud eva tatra karma.

3. atho khalv āhuḥ: yad āharanīya uddhṛte gārhapatyo
'nugucchet kiṁ tatra karma kā
prāyascittir iti. tam u' hāi 'ke
tatu eva prāñcam' uddharanti.
tad u' tathā na kuryād yo 'nya'
tatra brūyāt prāyo evāi uyan
yujamānasya prāyān prāvṛk-
ṣan' marisyaty ayaṁ yujamāna
iti tathā hāi 'va syāt.

6. tad āhuḥ: yasyā 'hurañ-
ye 'nugate gārhapatyo 'nu-
gucchet kiṁ tatra karma kā prā-
yascittir iti. tam hāi 'ke tatu
eva prāñcam uddharanti prāyā
evāi uyan uddharāma iti vadantaḥ.
tad u' tathā na kuryād yo hāi
'nam tatra brūyāt prāconvā ay-
am yujamānasya prāyān prā-
rātsān marisyaty ayaṁ ya-
jamaṁs itī 'pvaro hu tathāi 'va
syāt.

4. tam u hāi 'ke tata eva
pratyāñcam' āharanti prāyo
rāi gārhapatyo 'pāna āhava-
nīyas samvidānān vā imān
prāyodpānān unnam utte' 'ti
evanta 'tho grho vāi gārhapat-
yah pratistho vāi yrah. sa yu
enim¹⁰ tatra brūyāt prāyo evāi
ayan asyāi pratisthāyā ucyo-
ṣṭa¹¹ marisyaty¹² ayaṁ yu-
jamaṁs itī tathā hāi 'va syāt.

7. atha hāi 'ke pratyāñcam
āharanti prāyodpānān imān itī
vadantaḥ. tad u' tathā na kur-
yāt. svargyaṁ vā etad yad
agnihotram. yo hāi 'nam tatra
brūyāt prati evāi uyan svargyā
lokān arāṁkṣan u' 'sye 'dūn
svargyam eva haviṣyati 'ti
'pvaro hu tathāi 'va syāt.

5. tam u hāi 'ke gārhapatyo
evam avadhīto¹³ 'pasamādhā-
ti. tad u' tathā na' kuryāt'. na kuryāt.
yo hāi 'nam tatra
yo hu tatra brūyāt agnān adhy

8. atha hāi 'ke 'nyān gārha-
patyam manthanti. tad u' tathā
na kuryāt. yo hāi 'nam tatra
brūyāt agner evāi ayaṁ adhi

¹ C. kṛtyo.² A. ti.³ A. ṛma.⁴ A.B. pratyāñcam.⁵ A. uta.⁶ B.C. ha.⁷ A. prāvṛṣyam.⁸ A. pratyantam.⁹ B.C. anta itī, A. anta itī; the asyndeton is harsh, a compound would be expected; anna :: attṛ as in CB. vi. 1. 2. 25.¹⁰ B.C. enat.¹¹ B. avyoṣṭam, C. arāṁkṣan.¹² B.C. riṣyaty.¹³ A.B. adhīto, C. apadhīto.¹⁴ A. nu.¹⁵ A. tīyād.

agnim' ajjjanot kṣipre' 'sya dci-
san bhrātṛgo janīṣyata iti
tathā hāi 'ra syāt.

dvīṣantam bhrātṛgyam ajjjan-
ata kṣipre' 'sya dṛiṣan bhrātṛgo
janīṣyate prīyataman rotsyati
'ti 'grara ha tathāi 'ra syāt.

6. tam u hāi 'ke 'nugamayya'
manthanti. tad u tathā na kur-
yāt go ha tatra krūgād api gat
pariṣiṣtam abhāt tad' ajjjasan
nā 'sya dāgūdasy cana' paricek-
syati' iti tathā hāi 'ca syāt.

9. atha hāi 'ke 'nugamayya'
'ngam manthanti. tasyā 'gān
ne 'yād api* gat pariṣiṣtam
abhāt tad ajjjasata nā 'sya
dāgūdasy cana paricekṣyata iti
'grara ha tathāi 'ra syāt.

7. ittham eva kurgāt: arap-
yor eva samārohayetā 'yañ
te yonir rtriyo yato jāto
urocāthās tañc jānann
agna' āroha 'thā no var-
dhayā rugim athā na
varādhayā gira' iti vāsa
ulavusāya juhva' vāsen' nu-
vāvasāne 'hā 'sya' bhūyatorū-
tram hutam bhavati no kāñ
cana paricakṣāñ karute.

10. ittham eva kurgāt: arap-
yor api samārohya 'dañ
ulavusāya mīrmathya juhva
vaset tathā ha na kāñ cana
paricakṣāñ karoti narāvusāna
bhavati.

8. sa prātar bhasma 'ddhṛ-
tya' cakṛtprīṇena parilīpya'
gathōyatham agnīm ādadhīta.
etat eva 'tra kurmi.

4. 4. 1. atha prātar bhas-
mañc uddhṛtya gṃmatyena līp-
yā 'raayor eva 'gnī samāro-
hya pratyaṣyati mathitvā
gārhapatyam uddhṛtyā 'hu-
vanīyam dṛṣtyā 'nvāhāryaj-
canam agnaye pathikṛte 'stā-
kupālam puroḍaṣam nireṇpet
... (Proceeds to describe the
preparation of this cake). etad
eva tatra kurmi.

9. atho khalv āhuh: yad
āhavanīyam uddhṛtam' 62.
1 abhy astam iyāt kiñ tatra

4. 4. 6. tad āhuh: yasyā 'hu-
vanīyam uddhṛtam ādityo
'bhy astam iyāt kiñ tatra kar-

* The JB. supports Eggeling's view (SBE. xliv. 191 note) that there is an omission here in ÇB.

¹ B.C. agnā.

² All MSS. -pra.

³ A. nugamadhya.

⁴ All MSS. t.

⁵ A. cañna.

⁶ All MSS. paricekṣata.

⁷ For jānann agna, A. has jānaṣṇa; B.C. have jānañ agni.

⁸ A combination of e. g. VS. iii. 14 a-d (which with the other sañ-
hitās differs from RV. iii. 29. 10 in c, and d) and d of RV. iii. 29. 10.

⁹ A. juhva.

¹⁰ A. señ.

¹¹ A. ṛyo.

¹² All MSS. dṛṣtya.

¹³ C. -yava.

¹⁴ A.B. anudhṛtam, C, uddhṛtam.

karma kâ prāyascittir iti. ma kâ prāyascittir iti. ete
 etasmād dha evāi viṣee devā vāi raṣmayo viṣee devās te
 apakrāmantī yasyā 'hacantī- 'smād apaprayanti tad asnāi
 yam amudhātām abhy astam vgrdhigate yasmād devā apa-
 eti. sa darbhaya svaṛṣatām prayanti. tām unu vgrddhīm
 hiranyam prabudhya paṣād yaṣ ca vedā yaṣ ca m tū ubhāv
 dharet. tad etasya rūpam kri- ākatur amudhātām usyā 'bhya
 gate ya eṣa¹ tapaty² ahno³ vā astam agād iti. tatra 'ttham
 etad rūpam tad ahno rūpam kargāt: haritam hiranyam
 krigate. athe 'dhamā⁴ ādīpya darbhe prabudhya paṣād dhar-
 prāñcām hareyaḥ. tam upa- tarāi brūyāt. tad etasya rū-
 samādhāya cuturgṛhītām āj- pam krigate ya eṣa tapaty ahar
 yam gṛhītrā viṣvebhya de- rā etad ahno rūpam krigate.
 vebhyaḥ svāhe⁵ 'ti juhuyāt. paritrām darbhāḥ paragaty
 tad yathā vā ada⁶ āvasatharā- evāi 'nam. tad athe 'dhamam
 sinām⁷ krudhdham yantam ukṣa- ādīpya prāñcam hartarāi brū-
 vhatā⁸ vā 'numantrayetā 'ny- yāt. brāhmaṇa āṛṣeya ud-
 ena vā priyena dhāmnāi⁹ 'num dhaved brāhmaṇo vā āṛṣeyaḥ
 eva tad viṣvān devām upaman- sarvā devatāḥ sarvābhīr evāi
 trayate. te¹⁰ hū 'smāi sarva 'nam tad devatābhīḥ samardha-
 evā¹¹ 'krudhdhā bhacanti.

yati. tam apasamādhāya pra-
 tipatretya gārhapatyā ājyam
 adhiṣṛītyo 'deāsyō 'tpñyā 'vek-
 sya cuturgṛhītām ājyam gṛhī-
 trā samidham upasamgṛhya
 prāñ ulādravaty uthā 'hava-
 nīye samidham abhyādhāya
 dukṣipam jānva ācya juhōti
 viṣvebhya devēbhyaḥ svā-
 he 'ti. sa yathā brāhmaṇam
 āvasathavāsīnam krudhdham
 yantam ukṣavchato 'pamantra-
 yetāi 'num evāi 'tad viṣvān de-
 vām upamantrayate. jānanti
 hāi 'num upa hāi 'nam āvar-
 tunet. etad eva tatra karma.

¹ A. eka.² A.C. tapate, B. tadhaty.³ A.C. nho.⁴ A. dgam, B.C. dham.⁵ A.B. adavada, C. da.⁶ A. avasthāvās; C. avasathāvās.⁷ A. ṛksa-, B.C. -hakā.⁸ B. yā, C. thā; B. -no, C. -ne.⁹ All MSS. omit.¹⁰ A. evā.

2. *atho khulo āhuḥ: yaḍ* 7. *tad āhuḥ: yasya* 'hava-
 āhavanīyam anuddhṛtam' 63.1 *nīyam anuddhṛtam ādītyo* 'bhya-
 abhyudītyā' kiṁ tatra karma udiyāt kiṁ tatra karma kṛ
 kṛ prāyaścittir iti. *etasmaṁ*¹ *prāyaścittir iti.* etc vāi raḡ-
 dka vāi riḡre' *devā apakrānti-* *mayo riḡre devās te* 'santā āsi-
 anti *gasyā* 'havanīyam anud- *vāṁsa* 'jagpraganti. *tad usmāi*
dhṛtam abhyudeti. *sa darbheṇa* *vygrthyate* *yasman*² *devā apa-*
vajatanī *hiraṇyane* *prabudhya* *praganti* *tām* *ana* *vygrdhīnā*
purastād *dharat.* *tue* *candru-* *gṛ* *va* *vadu* *gṛ* *va* *ut* *tū* *abhāo*
*maso*³ *rūpani* *kriyate.* *rātrir* *āhatur* *anuddhṛtana* *asyū* 'bhya-
cā *etud* *rāpani* *tad* *rātre* *rāpani*⁴ *udiyāt* *iti.* *tatre* 'ttham' *kur-*
kriyate. *athe* 'dhmanam' *ādīpyā* *yāt:* *vajatanī* *hiraṇyane* *darbhe*
*'anuṁcānī*⁵ *huregṇ.* *tam* *upa-* *prabudhya* *purastād* *dhartarāi*
smādhāya *caturgyrhitam* *āj-* *brūyāt.* *tue* *candramaso* *vā-*
yanī *grhītrā* *vī* *ḡvebhya* *de-* *pani* *kriyate* *rātrir* *vāi* *candru-*
vebhya *svāhe* 'ti *jukayād* *mās* *tad* *rātre* *rāpani* *kriyate.*
yatra *vāi* *dīptam* *tatrāi* 'tad *pavitram* *darbhāḥ.* *javayaty*
iha *gārhapatya* *ity* *eva*⁶ *vidvān* *evāi* 'anna. *tad* *athe* 'dhmanam
uddharet. *asār* *eva* *bandhur*⁷. *ādīpyū* 'anuṁcānī *hurturāi* *brū-*
*athu*⁸ *hāi* 'ku *āhur* *etc* *he*⁹ *vāi* *yāt.* *brūhmasa* *ārḡya* *māhlu-*
svargam *lokam* *paḡyanta* *jūh-* *vel* *brūhmasa* *vā* *ārḡyaḥ* *sarvā*
vati *ya* *ādītyam* *iti.* *su* *yo*¹⁰ *devatāḥ* *sarvābhir* *evāi* 'anna *tad*
vā *toḡi*¹¹ *gataḡrī*¹² *syād* *yo* *vā* *devatābhiḥ* *smaradhayati.* *tam*
*'smāt*¹³ *lokāt*¹⁴ *keḡpre* *praji-* *upasmādhāya* *pratipreteti*
*gāḡset*¹⁵ *sa* *uditahomī* *syāt.* *gārhapatya* *ājyam* *adhicṛītyo*
'deḡsyo 'tṛyā *'veḡḡya* *yathā-* *grhītam* *ājyam* *grhītrā* *sam-*
idham *upasmādhāya* *prān* *udā-* *druvaty* *uthā* 'havanīye *sam-*
idham *abhyādhāya* *dukṡinam*
jānv *ācyu* *jūhoti* *vī* *ḡvebhya*
devebhyaḥ *svāhe* 'ti. *so*
'sāv *eva* *bandhur* *nu* *ha* *vāi*

¹ A.B. *udhṛtam*.² B. *abhyudītyāt*; C. *-uday*.³ A. *tasmād*.⁴ A.B. *-vā*.⁵ A. *-masyo*.⁶ A. *-ā*.⁷ B.C. *yathe*.⁸ All MSS. *dhām*.⁹ From here (*eva*) to ** below (*lokāt*) there is a lacuna in C.¹⁰ A. *baddhvā*, B. *baddhvā*.¹¹ All MSS. *tha*.¹² B. inserts *dagva* *ya* *sahsraḡyeran* (from the beginning of chapter 64).¹³ A. *ho*.¹⁴ A. *dvāi*.¹⁵ A. *gataḡrī*, B. *gataḡrī*.¹⁶ B. *ān*.¹⁷ A. *'jigāset*.

tatra kâ cañi 'rtir na riṣṭir
bhucñti yatrâi 'śâ prâyaścittih
kriyate, etad eva tatra karma.

2. atho khalv āloḥ: 64. 1 4. 4. 2. tad āloḥ: yasyâ
yadâ 'gnayas sañsṛjyema kiñ 'gnayah sañsṛjyema kiñ tatra
tatra karma kâ prâyaścittir karuñi kâ prâyaścittir iti. su
iti. su yadi parastâñl anyo yadi parastâñl dahanu abhijyât
'bhidubhunu' egât su vidyât par- tad vidyât parastâñ mâ çuk-
astâñ mâ çukram āgât prajâtir¹ ram āgann apa mân devâñ
ma bhâgasy² abhûc chreyâñ prâbhavâñ chreyâñ bhucisṛjyâñ
bhucisṛjyâñ 'ti tathâ hâi 'va 'ti. yady u asya hṛdayañ vy
syât. yadi to asya hṛdayañ eva likhed agnaye vivicaye
vilikhed agnaye vivicaye iṣṭiñ 'śtâkupâlam parudâgâñ nirva-
nirapet. itâ eva pñcendaga pet. tasyâ 'rty tâ eva sapta-
sâmidhenir vârttraghañv ājyu- daga sâmidhenir anubrâjyâñ
bhâgâñ virâjâñ³ sañsṛjyâñ⁴ vârttraghañv ājyabhâgâñ virâ-
athâñ⁵ 'te gâjyâñaronvñkye⁶ i jâusañsṛjyâñ athâñ 'te gâjyâñ
te eiṣvay⁷ vñtajâtñso⁸ vñkye vi te eiṣvay vñta-
agne bhâmâsag gner çu- jâtâso agne bhâmâsah
cayag çaranti tucimruk- gace gucayag çaranti
śñso⁹ diçyâñ¹⁰ nuçagvâ¹¹ tucimrukśâso divyâ nu-
çand çananti dhṛṣṭâ¹² çagvâ çanâ çananti
raçanta¹³ ity atha yâjyâñ dhṛṣṭâ raçanta ity atha
tvñm agne mânusñir iñ- yâjyâ tvñm agne mânusñir
ate¹⁴ viçvâ hatrâvidâñ idate viçvâ hatrâvidâñ
vivicim ratnadhâñ- vivicim ratnadhâñtamañ
mañ¹⁵ guhâ santuñ su- guhâ santuñ subhaga
bhaga viçvadargçatâñ tu- viçvadargçatâñ tuviçva-
viçmanuçam¹⁶ suçajam¹⁷ nuçam suçajam ghṛtu-
ghṛtuçriyam¹⁸ iti. atho çriyam iti. atho ha yo divi-
hâi 'nayâñ pāpmanu vyâvrttaya- şato bhrâtrçyâñl vyâvrttseta
māno yaçeta kṣipre hâi 'va tatkānu etayâñ yijeti vi hâi
pāpmano vyâvartate. 'vñ 'smâñl vartate. etad eva
tatra karma.

¹ S.C. -hagn.

² B.C. prajâpatir. Similar phrasology occurred above, at the end of
QB. xii. 4. 1. 7. ³ A. bhâgyacc. ⁴ A. virâjye. ⁵ A. om. ⁶ A. the.

⁷ A. viçvay.

⁸ C. -tâvo.

⁹ A.B. tuvimrukśâso, C. tamruk-

¹⁰ A. diçyâ.

¹¹ A. çagvâ.

¹² A. dhṛtâ.

¹³ =TS. iii. 3. 11. 1. (RV. vi. 6. 8).

¹⁴ A. igate.

¹⁵ All MSS. -dhâtâmanh.

¹⁶ B.C. tuviçmân.

¹⁷ C. suçjam.

¹⁸ A. prtha-. The quotation is TS. iii. 3. 11. 2 (with which it agrees in
reading tuviçmanuṣam for tuviçmanuṣam of RV. v. 8. 3).

2. *yadī to agnīmīto 'bhābh-* 3. *yadī v agnīmīto dahann*
am cyād' agnaye samvargāye' *abhīyāt tad vidyāt dhi dviḥ-*
'ṣṭiṁ nirrapet etā eva pañcaku- *antam bhrātṛasya bhavīṣyāmī*
ṣa sāmīdhehīr' vārtraghnūr gṛyān bhavīṣyāmī 'ti. gudy
ājyabhāgāu vīrājāu sam gājye a asy hṛdayam vy eva likhet
athāi 'te yājyāpurnucākye agnaye samvargāyā 'ṣṭākupā-
65. 1. mā no asmiṁ mahā- *hva puroḍāṣam nirrapet tasyā*
dhane parā' vury' bhū- *'vṛtā eva saptaśaṣa samāh-*
rahhyd' yathā sam var- *kīr anubhāgāt vārtraghnūr*
gam' sam rayim' jaye' ājyabhāgāu vīrājāu samgājye
'tyatha yājyā parasyā adhi thāi 'te yājyānucākye par-
samvato varam'¹ abhy ā syā adhi samvato 'va-
tara yatrā 'ham asmi rā2n abhy ā tara yatrā
tam ave''² 'ti. atha hāi 'no- *'ham asmi tū2n ave 'ty*
yā yad'³ bhrātṛasya sam- *atha yājyā mā no as-*
virṣkṣeta tatkāmo'⁴ yujeta'⁵ *miṁ mahādhanā parā*
kṣipre hāi 'vā 'sya samvṛkte'⁶. vāry bhārabhīd yathā
sam vargam sam rayim
jaye 'ti. atha ha ya dviṣato
bhrātṛyāt samvirṣkṣeta tatkā-
ma etayā yujeta sam hāi 'vā
'smād vṛkte. etad eva tatra
karma.

2. *atho khalo āhuḥ: yad* 4. 3. 4. *tad āhuḥ: yasyā*
agnāv agnim ubhyudiharet 'gnāv agnim abhyudhareyuh
kiṁ tatra karma kā prāyuc- *kiṁ tatra karma kā prāyuc-*
cittir iti. iṣṭurām vā etān
sampadyā 'śāntāu yujamāna-
syā prajān ra paśāṅḥ eva nir-
dahat. tad abhimantrayeta
samitam etc. (quoting VS. xii.
57 and 58) dhehī 'ti śāntim evā

¹ B.C. ed.² A. suvargāye.³ B.C. -midh-.⁴ A. carā.⁵ A. vad, B. vāg, C. var. ⁶ A. -sṛd.⁷ A. smavar-; all MSS. -ga, For the reading *sam vargam* (both RV. and TS. have *sam-vārgam*) cf. Weber's note¹⁴ on TS. ii. 6. 11. 8.⁸ A. ratham. ⁹ =SV. ii. 1000 (RV. viii. 75. 12). ¹⁰ All MSS. -am.¹¹ C. abhye. The quotation=RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7, *varam* and *tam* for RV. *varān* and *tān*). ¹² A. vat.¹³ A. -mā.¹⁴ A. yejeta.¹⁵ A. samvṛkte; B. samvṛkte; C. samvṛte.

'bhyān etud vadati yajamāna-
sya prajyānti paśūnām ahiṇ-
sūyāi.

3. agnaye 'gñimata iṣṭiṁ 5. yady u asya hṛdyān vy
nirvapeṭ. etā eva pañcālaṣa eva likhedaḥnaye 'gñimate 'gñi-
sāmīdhenūr vārtraghnūr ājya- kopābham puruṣāṣaṁ nirvapeṭ
bhāgyān virājān samījyāṣe athāi tasyā 'vṛt smṛtālaṣa sāmīdhe-
'te yājyāpuronuvākya' agni- nūr manubrāyād vārtraghnūr
na 'gñis samīdhyate ka- ājyabhāgyān virājān samījyāṣe
vir gṛhapatir yuvā ha- athāi 'te gājyāpuronuvākya agni-
cyavād' juhvāṣya' ity na 'gñis samīdhyate ka-
athu yājyā tvam hy agne vir gṛhapatir yuvā ha-
agninā vipro vipreṇa cyavād juhvāṣya ityatha
san satā' sakhā sakhyā yājyā tvam hy agne agni-
sāmīdhyasa' ity atho hāi nā vipro vipreṇa sanā
'nayā bruhmavarcasakāmō yu- satā sakhā sakhyā sam-
jeta tejanvī hāi 'oa brahmarur- iṣṭhyasa iti cāntiṁ evā 'bhy-
casi bhavati. ān etud vadati yajamānasya
prajyānti paśūnām ahiṇsūyāi.

4. atha khulo āhuh: yad
āharuṇīyapārhapatyān¹ sam-
sṛjyānti kinu tatra karma
kā prāyagvittir iti. agnaye
vītayū² iṣṭiṁ³ nirvapeṭ. etā
eva pañcālaṣa sāmīdhenūr
vārtraghnūr ājyabhāgyān virā-
jān samījyāṣe athāi 'te yājyā-
puronuvākya agna ā yāhi
vītaye gṛhāno havyaadū-
taye ni hotā satsi harhi-
ṣī⁴ 'tyatha yājyā yo agnini
devavītaye havisṁnān
āpivāsati⁵ tasmāi⁶ pā-
vaka mṛḍaye⁷ 'ti tasmāi
pāvaka mṛḍaye 'ti.

etud eva tatra karma.

¹ All MSS. -yā. ² A. havyavārṣa; B.C. havyavavyavāharṣa.

³ =SV. ii. 194 (RV. i. 12. 6).

⁴ A. stā.

⁵ =RV. viii. 43. 14.

⁶ A. āhavanīyasyagārḥ, B. -patyarḥ.

⁷ Cf. A.B. vii. 6. 2.

⁸ A. ūdastīn, B.C. -ti.

⁹ =SV. i. 1. a-c (RV. vi. 16. 10).

¹⁰ A.B. āvidas.

¹¹ A. smo.

¹² =SV. ii. 196, a-c (RV. i. 12. 9).

Phrases of Time and Age in the Sanskrit Epic.—By E.
WASHBURN HOPKINS, Yale University, New Haven, Conn.

[This paper is the second installment in the series announced above,
First Half, p. 109.]

A NOTICEABLE trait in Sanskrit is the habit of expressing time-relations by adjectives. The epic has many examples: *a-nirdaça* ("not out of the ten days," xii. 36. 26); *ṣaṣṭiku* = *ṣaṣṭikāudama* ("rice that ripens in sixty days"); *caturthaka* ("a fever that comes every four days"); *māsakālikam* (*vetanam*, "wages for a month"); *ekamāsin* ("in a month"); *māsikasaṁcayāḥ* ("those who have a month's store"); *dvādaça-nārṣika* (a boy "of twelve," or a store "for twelve years"); *trāivārṣikam bhaktam adhikaṁ cā 'pi* ("food for three years or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, *idam āhnikam kurvan*, "doing this daily" (*aharahāḥ*). The adjectival relation exchanges with the accusative of the noun. Thus, the period of the Manes' joy, according to the food offered to them, is expressed by the plural accusative, except in the case of the four-month unit, *caturmāsam*, or by adjectives, *typtir duçamāsikī*, *dvādaçanārṣikī*, etc., xiii. 88. 5 ff. Unique is *māsacārika*, "occupied for a month", xii. 358. 8.

Our "never" in "never before done", "I am never weary of hearing you", is usually expressed by the simple negative, *akṛtam pūrvam, na hi tṛpyāmi kathyataḥ*. Thus, "he never got there", *na kila tatra gacchat saḥ*; "one should never transgress the rule", *na cā 'nyad iha kartavyam kiñcid ūrdhram yathāvidhi*. But *na karhi cit* and *na kadā cana* occur when emphasis is required, and *yadū* with the negative is used in the same way: *nā 'sūyāmi yadū vīṇrān*, "I never murmur against the priests", xiii. 36. 4.

"Lately", besides phrases such as *nu cirāt* (*maryāde 'yaṁ sthāpitā*, i. 122. 8), is *nava-*, in composition: *navaja*, "lately born" (later born is *avaraja*, with ablative, i. 128. 29); *navava-dhā*, "lately a bride" (unique in the epic, vii. 146. 31). Lately

as "just now" is *idānīm tāvad eva*, xii. 227. 99. "As soon as" is expressed by *mātra*, "merely": *cintitamātram āgatam*, "merely (as soon as) thought of it came", i. 19. 21; *jātamātre*, "as soon as he was born", i. 123. 7; *āsamannātraḥ puruṣas tūh*, "as soon as they reached the man", xiii. 111. 32; *nivṛttamātre te agann uttare vāi dirākare*, "as soon as the sun returned upon its northward course", xii. 47. 3. The same idea may of course be expressed in other ways. Thus "as soon as morning comes" is *kalyam eva*, i. 164. 10; "as soon as tomorrow comes", *gra idānīm*.¹ "Too long a time" is *atimahān kālaḥ*, xiv. 14. 14. "Too early" and "too late" are expressed by *atikalayam*, *atisāyam*, xiii. 104. 24 (Mann iv. 140) in a section made up of Mann and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus *upasthite kṛtyakāle* and *upasthite 'smin saṁgrāme* mean just before the time of action and war; but in xi. 25. 44, *upasthite varṣe* means when the year has actually arrived. As a general thing, however, the sense is clear: *samvatsare prāpte*, at the beginning of the year; *samāpte*, *gate*, *pārṣṇe*, *nyatāte*, at the end of the year; *tata iste 'hanī prāpte muhūrte sādhusammate*, "when an auspicious day arrived and an hour approved by the soothsayers", i. 113. 18; *apṛāptavati tuṣṭin yāuwanam*, "without his having reached manhood", i. 101. 4. Peculiar is *abhi-gatāḥ (samāg catusraḥ)*, iii. 158. 3, followed by *pañcamīm abhitah samām*, "about."

Both the personal and impersonal use of participles with time-words are current: *kāle prāpte tīthāu kṣaṇe*, iii. 57. 1; *ṛtukālam anuprāptā*, i. 63. 40; *ṛtukāle samprāpte*, ib. 82. 5. He "made time" is "died," expressed both by *kāladharmam upeyivān* and by *kālam cakāra*. Words for "before" and "after" are discussed in the article on syntax (see below). Here I will note only that *itaḥ* points backward as well as forward, and that *jurā* is future (as well as past) in xii. 322. 35 ff.

¹ So *idānīm* is "at once." The morrow-phrases are very numerous. The noun is *ṣvaḥkāla* (the scholiast, xiii. 76. 5, cf. i. 195. 82, says that one should beware of confusing this with *svakāla*, which would mean one's death-day). The adverbs are *ṣvaḥ*, *kalyam*, *aparedyus*, and, xv. 22. 24 ff., compounds *ṣvabhāte*, *ṣvaḥprabhāte*. The day after tomorrow is (adverbis), *tṛtīyāḥ*, *tṛtīyādivase*.

The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, *caturthakālīka*, one who eats once in two days (*caturthāṣṭamakālu*, in two or four); *trirātra*, one who eats once in three days; *kāle caturthe*, *ṣaṣṭhe kāle*, at the end of two days, three days. The participle is sometimes added: *caturthe nigate kāle kaulā cīd api cā 'ṣṭame*, "(I eat) only once in two or even four days" (*trṣṣāpāvinayanam bhuñje*), xv. 3. 25. In all cases like *kāle caturthe*, *ṣaṣṭhe*, *aṣṭame* (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved¹ for the number of days; *ṣaṣṭhakāloptvāsin* being equivalent to *trirātraḥ*, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, *bhaktāni ṣaḍ anāṣan*, "fasting six meals" (three days). Occasionally the word for time is merely implied. Thus, "one who takes food once in ten days" is *daśāhāru* (= *daśāhā-hāru*): *saptarātradaśāhāro dvādaśāhikabhojanaḥ*, "a seven-night (or) ten-dieter (or) a twelve-day feeder", xii. 304. 17. Haplogy helps (so to speak, "a ten-dayit man" from "ten-day-diet"), as is recognized by the scholiast, *eko hākāro luptuḥ*. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: "Eve and morn is eating ordained in the Veda for men; eating between-times is not approved", xii. 193. 10; "One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal", *antarā prāturāṣaṇi ca sāyamāṣaṇi tathāi 'va ca*, xii. 221. 10; "One should not sleep by day, nor in the first or last part of the night; nor should one eat between-times", *na divā prasvapej jātu na pūrvāpararātriṣu, na bhuñjāt 'ntarākāle*, xii. 244. 6-7; in xiii. 104. 95, the same rule, with *nā 'ntarāle*. Food taken at one time and another (as we say) is *bhaktam bhaktam annam*. A list of fasts and fasters is given at xii. 304. 16 ff., *ekarātrāntarāṣitva*, *ekakālīkabhojana*, *catur-*

¹ Bühler, on the authority of a scholiast, renders *kāla* as "hour" in *caturthāṣṭhāṣṭamakālabhojin*, Vas. vii. 8, and this is at times a meaning of the word (v. p. w. s. v.); but the epic passages all seem to have the meaning explained above, though N. also takes *kāla* as hour of the day.

thāṣṭamakāla, *śāṣṭhakālīka*, *śaṣṭrātrabhojana*, *aṣṭāhabhojana*, and so on, up to *māsoparāśin*; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in Āp. Dh. S. ii. 1. 1. 2, *kālayor bhojanam*, and ÇB. ii. 4. 2. 6. "eat only in the evening and morning."

As *indriya*, *mahābhūta*, *tattva*, *sarga*, etc. in the philosophical phraseology of the epic are either masculine or neuter, as recorded in my *Great Epic*, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neuters in the later epic. The change from neuter *ayuta* to masculine occurs in iii. 40. 1, *varṣāyutām bahūn*; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of *muhūrta* is masculine, but in R. vii. 34. 9 we find *idaṁ muhūrtam* (Gorr. has *imaṁ*) and in Mbh. xiii. 14. 379, *dināny aṣṭāu tato jagmur muhūrtam eva*, "eight days passed then like a moment". So *varṣapāyān* is a constant phrase; but in R. i. 48. 16, we find *varṣapāyāny anekāni*, and in Mbh. xii. 223. 20, *bahūni varṣapāyāni*. Again, *nimeṣa* is everywhere masculine, till in xiii. 100. 41 occurs *akṣinimeṣāṇi*.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

dadarṣa mithunau nṛṇām

cakravat parivartantām yṛhātū pāṇinā karam,

"he saw a pair of men revolving hand in hand"; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

AGE.

Age, from birth on, *janmaprabhṛti*, or from childhood up, *bālyāt prabhṛti*, till the limit of life, *param āyuh*, when one passes it, *gatāyuh*, and gives up the ghost, *parāyuh*, may be indicated by a simple number : *gatā* 'trir aṣṭavarṣatā dhrūvo 'si

¹ Though *atīta*, *vyatīta*, *vyatikrānta*, are more common, yet *gata* is not unusual of time passed, e. g. i. 98. 11, *sahvatsarān ṛtūn māsān bubudhe na bahūn gatān*, "knew not that many years, etc., had passed."

pañcaviṅśakāḥ (cf. *aṣṭika*, etc.), "thrice eight years are gone, you are twenty-five", xii. 322. 63; by the formal addition of 'age' (in the last example this follows, *rayo hi te 'tivarate*), *pañcēdaśadevarayāḥ*, "aged fifty years", xii. 85. 9; or *vārṣika* or 'year' or 'arrived,' etc., is expressed, as in xi. 3. 15-16:

garbhastho' vā prasūto vā 'py aṭha vā divasāntaraḥ
ardhumāśrayato vā 'pi māsamūtrayato 'pi vā
sanivatsarayato vā 'pi dvivatsaratsara era vā
yāuvanastho 'tha madhyastho vṛddho vā 'pi vipadyate.

Current¹ phrases are *saptāhajāta*, a week old, viii. 68. 10; *māsajāta*, a month old; *dviḥāyanavat*, like a two-year old, xii. 267. 28; *triḥāyana*, a three-year old, *ṣoḍaśavarṣa*, a sixteen-year old, *ṣaṣṭihāyana*, *ṣaṣṭivarṣin*, a sixty-year old (elephant), *aṣṭiṣatavarṣā*, a hundred and eighty years old (woman), *daśa-dvādaśavarṣāḥ*, (children) of ten or twelve, iii. 188. 60; *daśavarṣin*, *ṣatavarṣin*, *ṣatavarṣasahasrin*, xiii. 8. 21; 18. 7. Peculiar is xiii. 30. 31, "as soon as horn he became (grew) thirteen years old," *sa jātāmātro vavṛdhe samāḥ aśyaś tra-yodaśa*. In xiii. 102. 57, *daśavarṣāṇi (bālaḥ)* can scarcely be "ten years of age" (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 43, *Dropa* is declared to be *vayasā 'ṣṭipañcakaḥ* "eighty-five in age"; yet this is said by the scholiast to mean "four hundred years old", which perhaps in an earlier text would be correct; but *Dropa* has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five ("having eighty and pentad"). So *ṣaṭka* is used for six in the late epic and the late *Pañcarātra*, cit. PW., has a parallel, *ṣaṭāṣṭaka*, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

garbhaṣṭayyām upādāya bhajate pūrvadehikam
bālo yuvā vā vṛddhaḥ' ca yat karoti śubhāśubham
tasyām tasyām avasthāyām bhuṅkte janmani janmani,

¹ Compare *śāyāmsika* (*garbha*), i. 95. 88.

² In *Manu* are found also *anirdaśa* (above), "not ten years old"; *ūna* prefixed, "less" (not quite) so many years; and *saptatyā sthaviṛaḥ*, "old by seventy," viii. 394.

³ Elders or ancients are *pūrve pūrvatare cāi 'va janāḥ*, "men of old and still older times", xii. 263. 18 ("ancient exploits", *pūrvavyatītāni vikrāntāni*, i. 229. 29).

xii. 323. 14 (ib. 181. 14 *bhujyate paurvadehikam . . tatphalam pratipadyate*, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one's senses come to the seventh and ninth stage, *saptamīm navamīm daṣām*, and then cease (in the tenth) as one expires. Śiva is said to be the three stages, birth, life, and death of mortals (*tridaṣa*, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where *bāla* and *kumāra*, baby and child, are separated from boy. Ordinarily, old age, *jarā* implies senility, as in Yayāti's case, i. 75. 36, where this is attained after *śācātīḥ samāḥ*¹. Uttanika lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (*abhyanu-jānīthāḥ*, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in Śiva's solar(?) epithet, *dvādaṣa*, nt xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! Śiva is also *tridaṣa* ib. 62 (N., *tisro daṣāḥ*). Both *bāla* (also "fool") and *kumāra* are general terms for a boy, even including youth (*śaḍvarṣa eva bālaḥ*, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, *bāla* of twelve or fourteen years; also *kūmāraṃ brahmarāyam*, xiv. 53. 26, "elastity from youth up"); *yuvān* is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, *yuvā śaḍaṣavarṣaḥ*, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, *yāuvana* is the age of folly contrasted with middle, *madhya*, and old age. Applied to age, *jyestha* is old, *kanīyāṃso vivardhante jyesthā hiyanta eva ca*, "the younger stronger grow; the aged, less", ii. 53. 25. Instead of *daṣā*, we find *ṛddhatām prāptaḥ* is explained as *pramāṇe parame sthitaḥ*, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, *vayaḥ-pramāṇam*, "the measure of this age."

The norm of life is a century : *śatāyur uktaḥ puruṣaḥ sarva-vedeṣu* (cf. AB. ii. 17. 1), v. 37. 9; (*śataṁvryaḥ ca* xiii. 104. 1). A good man reaches that age, *varṣaśatīn*, *śata-*

¹ This is not invariably "constant," but "continuous." So, though "now and forever" is *adya śācātīḥ*, i. 160. 9, yet in i. 173. 38 and 45, *śācātīḥ samāḥ* is (twelve) "continuous years."

PROCEEDINGS
OF THE
AMERICAN ORIENTAL SOCIETY,
AT ITS
MEETING IN BOSTON, MASS.,
1902.

THE annual meeting of the Society was held in Boston, Mass., on Thursday, Friday and Saturday of Easter week, April 3d, 4th, and 5th, in the lecture room of the Boston Public Library.

The following members were in attendance at one or more of the sessions :

Arnold, W. R.	Haupt	Moore, G. F.	Torrey
Atkinson	Haynes	Moore, Mrs. M. H.	Toy
Binney	Higginson	Moxom	Ward, W. H.
Blake	Hopkins, E. W.	Oertel	Warren, W. F.
Bloomfield	Huxley	Orne	Werren
Brooks, Miss	Hyvsnat	Oussani	Williams, F. W.
Carus	Jackson	Platner, J. W.	Winchester, Miss
Ember	Jewett	Runkle, Miss	Winslow
Fanning	Kellner	Rutz-Rees, Mrs.	Woods
Foots	Lanman	Scott	Wright, T. F.
Gottheil	Lilley	Seiple	
Gray	Michelson	Smith	

[Total, 46.]

The first session of the Society began on Thursday morning at eleven o'clock, with Dr. William Hayes Ward, the first Vice-President, in the chair.

The reading of the minutes of the last annual meeting, held in New York, April 11th, 12th, and 13th, 1901, was dispensed with.

The report of the Committee of Arrangements was presented by the Chairman, Professor Moore, in the form of a printed programme. The succeeding sessions of the Society were appointed for Thursday and Friday afternoons at half past two o'clock, and for Friday and Saturday mornings at nine o'clock; the session on Friday afternoon was set apart for the reading of papers on the history of religions. Arrangements were also made for a dinner at the University Club on Thursday evening, and for an informal gathering on Friday evening. By the court-

esy of the Director the members of the Society were invited to visit the Boston Museum of Fine Arts at their convenience.

The following persons, recommended by the Directors, were duly elected (for convenience, the names of those elected at later sessions are included in this list) :

HONORARY MEMBERS.

- Prof. Richard Garbe, Tübingen, Germany.
- Prof. Richard Pischel, Berlin, Germany.
- Prof. Julius Wellhausen, Göttingen, Germany.

CORPORATE MEMBERS.

- Prof. Willis J. Beecher, Auburn, N. Y.
- Mr. W. M. Crane, Cambridge, Mass.
- Mr. Aaron Ember, Baltimore, Md.
- Dr. Carl C. Hansen, San Francisco, Cal.
- Mr. Walter D. Hopkins, Brooklyn, N. Y.
- Mr. Henry M. Huxley, Cambridge, Mass.
- Mr. S. H. Langdon, New York, N. Y.
- Dr. Edno Littmann, Princeton, N. J.
- Mrs. G. F. Moore, Cambridge, Mass.
- Mr. Horace M. Ramsey, San Mateo, Cal.
- Mr. J. Nelson Robertson, Toronto, Canada.
- Dr. Arthur W. Ryder, Cambridge, Mass.
- Mr. W. G. Seiple, Baltimore, Md.
- Mr. David B. Spooner, Benares, India.
- Miss Olive M. Winchester, Cambridge, Mass.

MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

- Prof. M. H. Morgan, Cambridge, Mass.
- Rev. Charles S. Sanders, Aintab, Turkey.
- Rev. N. H. Williams, Palmetto, Florida.

[Total, 21.]

The Corresponding Secretary, Professor Hopkins, in reporting the correspondence for the year, said: Letters were received in due course from those elected to membership at the last Meeting, all of whom accepted. The Seminar für Orientalische Sprachen, Berlin, and the newly formed Korea Branch of the Royal Asiatic Society have at their request been put upon the list of exchanges, and letters of acknowledgment have been duly received. The editor of the *Oriental Bibliography* has also written to thank the Society for its subvention, and a receipt for the money sent was received from the publishers. In response to the invitation of the University of Glasgow to send delegates to its four hundred and fiftieth anniversary, President Gilman appointed Professor Jackson to represent the Society, and, in accordance with the instructions of the Direc-

tors, given at the last Meeting, a Latin greeting from the Society to the University, engrossed and suitably encased, was forwarded by your Secretary to Professor Jackson, who delivered it to the University. An invitation was also sent to the Society to appoint a delegate to the Bicentennial Celebration of Yale University. This invitation came to hand after the last Meeting, and Professor Lamman was appointed by the President to represent the Society, which has received through him a bronze medal commemorating the event, the gift of the University to this Society. A letter was received from President Gilman immediately after the last Meeting, at which it will be remembered he was unable to be present, thanking the Society "for their continued confidence," as indicated by his re-election to the office of President. The Secretary is sorry to say that another letter has just come from President Gilman stating that it will also be impossible for him, in view of his plan to sail for Europe in a few days, to be present at this Meeting, and desiring your Secretary to convey his expression of regret to his colleagues. Letters expressing the writers' regret at being unable to attend this Meeting and conveying pleasant greetings to the Society have also been received from Dr. Francis Brown, from Prof. Morris Jastrow, Jr., and from Rev. Louis Grout, one of the oldest Corresponding Members of the Society.

From two members of the Society communications have been received relative to *The Çakuntalā* bibliography of Mr. Schnyler published in the volume of this year. Dr. Grierson in one of these communications offered the following suggestion, that there should be added to the translation of the bibliography a 'Popular' edition of Sir William Jones' translation, published in 1887 by Brojendro Lal Doss, Calcutta; and that (on p. 244) "Kanva" should be Kunwar (Kunvara=Kumāra). Goldmark's Overture is not in Mr. Schnyler's list, but in replying to this communication (through the Secretary) the latter says that it was "omitted intentionally, as being merely an orchestral music of which the title alone has anything to do with *Çakuntalā*, and Goldmark never wrote the opera to which the overture was to belong." "Dr. Grierson," says Mr. Schnyler, "is of course right" in the other correction.

Another letter from Dr. Grierson to your Secretary is of interest as showing to what results the extended Linguistic Survey of India is likely to lead. There is, in Dr. Grierson's opinion, good ground for believing that the great family war of the Hindu epic is in so far historical as that the poem represents not only a war between two tribes but a national war of supremacy between two great nations, which between them contained practically the whole of Aryan (and mixed-blood) India. This theory is being borne out in a most astonishing way by the Linguistic Survey, which has made probable the existence of two different streams of immigration, one, the

earlier, from the North-west, and one from the North through the Gilgit and Chitral country, which latter, coming later, split apart the homogeneous mass of first settlers, who, racially allied but dialectically different, were driven to the wall in a semi-circle about the Middle or Holy Land of the Sanskrit-speaking Aryans.

A letter from Dr. Burgess has also been received and may fitly be mentioned here since it contains the cheering information that the great sculptured Buddhist monument at Sâuchi is at last to be worthily photographed.

Your Secretary has also received a note from Professor Jackson apropos of a remark in the last number of the *Journal*, p. 370, to the effect that the spiked bed is now "out of fashion." Professor Jackson remarks that though out of fashion it is not entirely out of use: "At Ahmedabad I saw one Yogin using a spiked bed penance." So far as your Secretary knows, this form of asceticism is not clearly alluded to in Sanskrit literature (there are a few cases where "postures" of Yogins may imply it, but this is uncertain) prior to the end of the epic, and curiously enough it is there not a Yogin but a female devotee who, "to win the grace of Çiva reclined upon (spiked) clubs," xiii. 14. 97, where the commentator is careful to point out that the clubs were really spiked.

Another communication will be of importance perhaps to the few members of this Society interested in Polynesian dialects. Your Secretary has received from the Department of Education at Manila a letter announcing the discovery of many old books by the Spanish friars treating of the Philippine dialects.

Your Secretary is not sufficiently familiar with the literature on gypsy-dialects to know whether a long communication from our former consul in Baghdad, a Corresponding Member of this Society for several years, Dr. J. C. Sundberg, presents facts unknown to specialists in giving a very interesting list of Sanskrit (Hindu) words which form even at this late date a part of the every-day vocabulary of the Norwegian gypsies, who, as Dr. Sundberg (he has been intimate with these nomads) rightly states, came through Persia from India in the middle ages. Dr. Sundberg instances the (Norwegian) gypsy deity Dundra as a corruption of Devendra, and their own national designation Tater as a corruption of *thehera*, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: *chari*, knife; *sai*, needle; *jûi*, louse; *pâni*, water; *lou*, salt; *dak*, sickness; *cor* (chor), thief; *râp*, silver; *dâd*, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") *khâ*, eat; *pi*, drink; *jâ*, go; *jan*, know; *rû*, weep. Some of these words have been registered before as part of the gypsy-language of Europe in general, but the list may perhaps be worth citing

here as representing, on Dr. Sundberg's evidence, the colloquial speech of the Norwegians in particular.

Finally, your Secretary has to report the names of members of the Society who have died since the last Meeting :

HONORARY MEMBERS.

Professor Albrecht Weber, Berlin.

Professor C. P. Tiele, Leiden.

CORPORATE MEMBERS.

Professor J. Henry Thayer, Cambridge, Mass.

Dr. Charles Rice, New York.

Mr. David P. Barnitz, Des Moines, Iowa.

CORRESPONDING MEMBER.

Dr. D. Bethune McCartee, Tokio.

After reading his report, Professor Hopkins made some remarks in regard to the work of Professor Weber, from whose son a letter had been received since the Professor's death, giving an account of his work during the last few years when, though unable to see, he still prosecuted his Oriental researches with the help of his son and secretary.

Professor Toy spoke briefly on the life and work of Professor Tiele and Professor Thayer; Professor Lauman on Dr. Rice and Mr. Barnitz; and Professor Williams on Dr. McCartee.

The report of the Treasurer, Prof. F. W. Williams, had been duly audited and was as follows :

RECEIPTS AND DISBURSEMENTS BY THE TREASURER OF THE AMERICAN ORIENTAL SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1901.

RECEIPTS.

Balance from old account, Dec. 31, 1900		\$1,408.80
Dues (177) for 1901	\$884.75	
Dues (32) for other years	157.74	
Dues (20) for Hist. S. Rel. Sect.	40.00	
	<hr/>	\$1,082.49
Sales of publications		294.39
Collected for Or. Bibliog.		78.00
State National Bank Dividends	\$111.83	
Interest Suffolk Savings Bank	8.45	
" Prov. Inst. Savings	46.56	
" Connecticut Savings Bank	20.80	
" National Savings Bank	20.80	
	<hr/>	208.44
Gross receipts for the year		<u>1,663.32</u>
		\$3,070.12

EXPENDITURES.

T., M. & T. Co., Printing, etc., vol. XXI st ...	\$829.35	
" " " vol. XXII nd ..	711.91	
" " " circulars, etc.	44.49	
Engrossing letter and cover.....	14.00	
Photograv. plate and prints of Mr. Salisbury	30.25	
20 reams paper.....	84.00	
	<hr/>	\$1,720.00
Subscription to Orient. Bibliogr.....	\$96.05	
Deficit on N. Y. Dinner.....	21.00	
	<hr/>	117.05
Honorarium to editor (18 months).....	\$150.00	
Postage, etc., ".....	17.35	
" " Librarian.....	12.76	
" " Treasurer.....	9.58	
	<hr/>	189.09
Gross expenditures.....	<hr/>	\$2,020.74
Credit balance on general account..		1,043.38
		<hr/>
		\$3,070.12

STATEMENT.

	1900	1901
I. Bradley Type Fund (N. H. Savings)	\$1,874.20	\$1,945.40
II. Cotheal Publication Fund (Pr. Inst. Savings)	1,000.00	1,000.00
III. State National Bank Shares.....	1,870.00	1,870.00
IV. Life Membership Fund (Suffolk Savings)....	225.06	225.00
V. Connecticut Savings Bank	500.00	500.00
VI. National Savings Bank.....	500.00	500.00
VII. Accrued Interest in II.....	319.73	366.29
VIII. " " " IV.....	38.06	41.51
IX. " " " V.....	15.10	35.90
X. " " " VI.....	15.10	35.90
XI. Cash on hand.....	1,406.80	1,043.88
	<hr/>	<hr/>
	\$7,758.99	\$7,583.38

REPORT OF THE AUDITING COMMITTEE.

We hereby certify that we have examined the account book of the Treasurer of this Society and have found the same correct, and that the foregoing account is in conformity therewith. We have also compared the entries in the cash book with the vouchers and bank and pass books and have found all correct.

HANNS OERTEL,
FRANK K. SANDERS, } *Auditors.*

NEW HAVEN, CONN., April 2, 1902.

Professors F. K. Sanders and Hanns Oertel were appointed a committee to audit the accounts of the Treasurer for the next year.

The report of the Librarian, Mr. Van Name, was presented through Professor Williams:

The accessions of the year amount to 81 volumes, 79 parts of volumes and 168 pamphlets.

The most noteworthy among these are:

1. Lady Menx MSS. Nos. 2-5, containing: The Miracles of the Blessed Virgini Mary, and the Life of Hannā (Saint Anne), and the Magical Prayers of 'Alhēta Mlkāēl; the Ethiopians texts edited with English translations by E. A. Wallis Budge. London, 1900. 4°.

2. The Kashunrian Atharva-Veda, reproduced by Chirographography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 8 pts. 4°.

(One of the ten copies for which the American Oriental Society subscribed.)

The report of the Editors of the Journal was presented by Professor Hopkins, as follows:

Apart from the Index volume, in regard to which Professor Moore, who has edited it, will make a special report, the editors for the current year have brought out two parts of the Journal, the First Half and Second Half of Vol. xxii, containing 420 pages, including the Proceedings of the last Meeting, the List of Members and Notices, or 401 pages without the last two additions, that is, slightly more than the authorized number of pages, which should not exceed 400. In regard to the Second Half of this Volume, there is nothing to report except that it was published at the usual time, in January, 1902, under the supervision of both editors. The First Half was issued during the preceding summer under peculiar circumstances. A great part of it was a collection of Jubilee papers intended as an offering to the President of the Society and President of Johns Hopkins University on the attainment of his seventieth birthday, July 6. Unfortunately not only did this early date require very rapid press-work, which the printers were scarcely able to accomplish, and which to some extent affected the accuracy of the work, but this First Half suffered also from the fact that the papers in it were chiefly Semitic, and the Semitic editor was out of the country. The editor of *Biblia* requested permission to reprint in that journal the article of President Warren published in the First Part, and this request was granted.

Professors Bloomfield, Gottheil, and Jackson were appointed a committee to nominate officers for the ensuing year.

At twelve o'clock the Society proceeded to the reading of papers, Professor Toy presiding. The following communications were presented:

Dr. Arnold, The interpretation of קרנים מידו לו, Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagalog.

Mr. Ember, The pronounciation of Hebrew among Russian Jews.

Dr. Foote, Parallels in Latin poets to the Song of Songs.

Dr. Gray, Note on the old Persian inscription of Behistun.

Recess was then taken till half past two o'clock.

The Society reassembled at half past two o'clock, Dr. Ward presiding.

The reading of communications was resumed, as follows :

Professor Haupt, An erotic poem by Sanniel Iunagid.

Professor Hopkins, Notes on some historical aspects of the Mahābhārata.

Professor Jackson briefly described some books given to the Society by the Parsi Panchayat of Bombay, and presented Indo-Iranian Notes (on a fragment of the Avesta, and on the place of Zoroaster).

Professor Lanman, Report upon the approaching completion of Whitney's *Atbarva-Veda*. Remarks were made by Professors Bloomfield and Smith, and Dr. Scott.

Professor Oertel, Contributions from the Jāminiya Brāhmaṇa, Fourth Series.

Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Masih (the Sword of the Messiah).

Dr. Rydor, Note on *bṛhacchandus*, AV. iii. 12. 3. Remarks were made by Professors Bloomfield and Jackson.

Professor Bloomfield presented a paper by Professor Stratton, of Punjab University, on a dated Gandhāra figure.

Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.

Professor Hyvernāt, The historical side of some manuscripts of Bar-Bahlūl's Lexicon.

The Society then adjourned to Friday morning.

The Society met on Friday morning at half past nine, Dr. Ward presiding.

The following communications were presented :

Dr. Arnold, Rp in the story of the tower, Gen. xi, 1-9.

Professor Torrey, The Arabic manuscripts at Yale University.

Mr. Orne spoke of the manuscripts at Harvard and Professor Haupt of the collection recently acquired by Princeton.

Professor Gottheil, from the committee on cataloguing the Oriental manuscripts in America, reported progress, and the committee was continued.

Professor Toy, The Hebrew text of Ben-Sira. Remarks were made by Professor Gottheil.

Miss Runkle, Analysis of the Pāli canonical text, the Udāna. Remarks were made by Professors Lanman and Bloomfield, and Dr. Scott.

Dr. Scott, The owls and parrots of Polynesia.

Professor Bloomfield presented the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.

Mr. Huxley, Syrian wedding and funeral songs.

Dr. Foote, Note on 2 Kings vi, 6.

Professor Moore announced the completion of the Index to the Journal, vols. i-xx, and presented advance copies thereof. Remarks were made by Professors Hopkins and Lanman.

Dr. Ryder, Kṛṣṇanātha's commentary on the Bengal recension of the Śakuntalā. Remarks were made by Professors Hopkins, Bloomfield, and Lanman.

At 12.45 the Society took a recess till 2.30.

The Society reassembled at half past two, Dr. Ward presiding. The session was devoted to the reading of papers belonging to the Section for the Historical Study of Religions, in the following order :

Miss L. C. G. Grieve, Evidence of Satī among the early Greeks (read by Professor Jackson). Remarks were made by Professor Hopkins and Dr. Scott.

Professor Haupt, Biblical love-ditties.

Professor Hopkins, Beast fables in the Mahābhārata.

Mr. Oussani, Popular superstitions in early Arabia.

Professor Jackson, The religion of the Achaemenian Kings, Second Series; classical allusions; also Indo-Iranian Notes, with photographs. In connection with this, Professor Hopkins presented, as a supplement to the report on correspondence, a letter from Dr. Burgess on a photograph of the monuments at Sānchi.

Professor Toy, Creator gods.

Dr. Ward, Symbols of Babylonian gods.

Mr. Kohnt, Jewish contributions to Comparative folk-lore (read in abstract by the Recording Secretary).

At five o'clock the Society adjourned till Saturday morning.

The last session of the Society was held on Saturday morning, beginning at half past nine o'clock, with Professor Toy in the chair.

Professor Hopkins reported from the Directors that the next Meeting of the Society would be held in Baltimore, beginning on Thursday, April 16, 1903; and that Professors Haupt and Bloomfield, with the Corresponding Secretary, had been appointed a Committee on Arrangements. Also that the Directors had reappointed the editors of the Journal, Professors Hopkins and Torrey.

The Committee to nominate officers for the ensuing year reported, and by unanimous consent the ballot of the Society was cast for the following officers:

President—President Daniel Coit Gilman, of Baltimore.

Vice-Presidents—Dr. William Hayes Ward, of New York; Professor Crawford H. Toy, of Cambridge; Professor Charles R. Lanman, of Cambridge.

Corresponding Secretary—Professor E. Washburn Hopkins, of New Haven.

Recording Secretary—Professor George F. Moore, of Cambridge.

Secretary of the Section for Religions—Professor Morris Jastrow, Jr., of Philadelphia.

Treasurer—Professor Frederick Wells Williams, of New Haven.

Librarian—Mr. Addison Van Name, of New Haven.

Directors—The officers above named: and President William R. Harper, of Chicago; Professors Francis Brown, Richard Gottheil and A. V. Williams Jackson, of New York; Professors Maurice Bloomfield and Paul Haupt, of Baltimore; Professor Henry Hyvernat, of Washington.

The presentation of communications being resumed, the following papers were read:

Professor Haupt, The name Palmyra.

Dr. Arnold, The text of 1 Sam. xiv, 16. Remarks were made by Professors Torrey and Haupt.

Dr. Blake, Outlines of Tagalog grammar.

Dr. Woods, The Māṇḍūkya Upaniṣad with the Kārikā of Gauḍapāda. Remarks were made by Professors Hopkins and Lanman.

Professor T. F. Wright, Gezer and its excavation.

Professor Moore, Preliminary questions for students of Hebrew meter. Remarks were made by Professor Haupt, Dr. Arnold, and Professor Torrey.

Professor Torrey, An unpublished Phoenician inscription from Sidon. Remarks were made by Professors Gottheil and Haupt.

Professor Hopkins, The form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.

Mr. Langdon, The name of the ferryman in the Babylonian Flood-story (read by Professor Gottheil).

Mr. Yohannan, New Persian manuscripts in the library of Columbia University.

Dr. Blake, Points of contact between Semitic and Tagalog.

Professor Haupt, The Septuagintal phrase ἐξ ἐλισσομένων.

The Corresponding Secretary read by title the following papers:

Professor Barton and Miss Ogden, Interpretation of the text of the archaic tablet of the E. A. Hoffman Collection.

Dr. Bolling, The relation of the Vedic forms of the dual.

Dr. Casanowicz, The exhibit of Oriental antiquities at the U. S. National Museum.

Mr. Ewing, The Cāradā-Tilaka Tantra.

Dr. Littmann, Specimens of the popular literature of modern Abyssinia. Recent progress in Uralo-Altaic studies.

Rev. C. S. Sanders, Jupiter Dolichennus.

The following resolution of thanks was unanimously adopted:

The American Oriental Society desires to express its sincere thanks to the Trustees of the Boston Public Library, for the use of their lecture-room; to the Directors of the Museum of Fine Arts, for courtesies shown to the Society; to Rev. Dr. Winslow and Rev. Dr. Moxom, for extending to the Society the hospitality of the University Club; and to the Committee of Arrangements, for their efficient services.

At half past twelve the Society adjourned, to meet in Baltimore, Md., April 16, 1903.

The following is a list of all the papers presented to the Society:

1. Dr. W. R. Arnold; (a) The text of 1 Sam. xiv, 16.
2. Dr. W. R. Arnold; (b) The interpretation of קרנים מִירוּלָא, IIab. iii, 4.
3. Dr. W. R. Arnold; (c) Rp in the story of the tower, Gen. xi, 1-9.
4. Prof. Barton; Interpretation of the archaic tablet of the E. A. Hoffman Collection.
5. Dr. Blake; (a) The principal dialects of the Philippine Islands.
6. Dr. Blake; (b) Outlines of the Tagalog grammar.
7. Dr. Blake; (c) Points of contact between Semitic and Tagalog.
8. Prof. Bloomfield; Presentation of the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.
9. Dr. Bolling; The relation of the Vedic forms of the dual.
10. Dr. Casanowicz; The exhibit of Oriental antiquities at the U. S. National Museum.
11. Mr. Ember; The pronunciation of Hebrew among the Russian Jews.
12. Mr. Ewing; The Çāradā-Tilaka Tantra.
13. Dr. Foote; (a) Note on 2 Kings vi, 6.
14. Dr. Foote; (b) Parallels in Latin poets to the Song of Songs.

15. Dr. Gray; Note on the old Persian inscription of Behistun.
16. Miss Lucia C. G. Grieve; Evidence of Satī among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase *ἐξ ἐλισσομένης*.
20. Prof. Haupt; (d) An erotic poem by Samuel Hanagid.
21. Prof. Hopkins; (a) Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.
22. Prof. Hopkins; (b) Beast fables in the Mahābhārata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahābhārata.
24. Mr. Huxley; Syriae wedding and funeral songs.
25. Prof. Hyvernat; The historical side of some MSS. of Bar-Bahlūl's Lexicon.
26. Prof. Jackson; (a) Indo-Iranian Notes.
27. Prof. Jackson; (b) The Religion of the Achaemenian Kings, Second Series. Classical Allusions.
28. Prof. Jackson; (c) A gift to the Society from the Parsi Panchayat of Bombay.
29. Rev. Mr. Kohut; Jewish contributions to comparative folk-lore, I.
30. Mr. Langdon; The name of the ferryman in the Babylonian Flood-story.
31. Prof. Lanman; Report upon the approaching completion of Whitney's Atharva-Veda with a text-critical and exegetical commentary.
32. Dr. Littmann; (a) Specimens of the popular literature of modern Abyssinia.
33. Dr. Littmann; (b) Recent progress in Uralo-Altaic Studies.
34. Prof. Moore; (a) Announcement of the completion of the Index to the *Journal*, vols i-xx.
35. Prof. Moore; (b) Some preliminary questions for students of Hebrew meter.

36. Prof. Oertel; Contributions from the Jaiminiya Brāhmaṇa, Fourth Series.

37. Miss Ellen S. Ogden; The text of the archaic tablet of the E. A. Hoffman Collection.

38. Rev. Mr. Oussani; (a) Popular superstitions in early Arabia..

39. Rev. Mr. Oussani; (b) Mohammedan parallels to the Song of Songs.

40. Rev. Mr. Oussani; (c) An unpublished Christian Arabic legend of Scif-el-Mesih (the Sword of the Messiah).

41. Prof. Prince; The modern pronunciation of Coptic in the Mass.

42. Miss Catharine B. Runkle; Analysis of the Pāli canonical text, the Udāna.

43. Dr. Ryder; (a) Note on *brhacchandās*, AV. iii. 12. 3.

44. Dr. Ryder; (b) Kṛṣṇanātha's commentary on the Bengal recension of the *Ṣakuntalā*.

45. Rev. Mr. Sanders; Jupiter Dolichenus.

46. Dr. Scott; The owls and parrots of Polynesia.

47. Mr. Seiple; Theocritean parallels to the Song of Songs.

48. Prof. Stratton; A dated Gaudhārs figure.

49. Prof. Torrey; (a) An unpublished Phoenician inscription from Sidon.

50. Prof. Torrey; (b) The Arabic MSS. at Yale University.

51. Prof. Toy; (a) Remarks on the Hebrew text of Ben-Sira.

52. Prof. Toy; (b) Creator gods.

53. Dr. Ward; Symbols of Babylonian gods.

54. Dr. Woods; The Māṇḍūkya Upaniṣad with the Kārikā of Gāṇḍapāda.

55. Prof. T. F. Wright; Gezer and its excavation.

56. Rev. Mr. Yohannan; (a) Influence of foreign languages on modern Syriac sounds.

57. Rev. Mr. Yohannan; (b) New Persian MSS. in the library of Columbia University.

LIST OF MEMBERS.

REVISED, JANUARY, 1903.

The number placed after the address indicates the year of election.

I. HONORARY MEMBERS.

- M. AUGUSTE BARTH, Membre de l'Institut, Paris, France. (Rue Garancière, 10.) 1898.
- Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887.
- His Excellency, OTTO VON BOERTLINGK, Hospital Str. 25, Leipzig, Germany. 1844.
- JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1899.
- Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.
- Prof. EDWARD B. COWELL, University of Cambridge, 10 Scrope Terrace, Cambridge, England. Corresponding Member, 1863; Hon., 1893.
- Prof. BERTHOLD DELBRÜCK, University of Jena, Germany. 1878.
- Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1898.
- Prof. RICHARD GARBE, University of Tübingen, Germany. (Biesinger Str. 14.) 1902.
- Prof. M. J. DE GÖEJE, University of Leyden, Netherlands. (Vliet 15.) 1898.
- Prof. IONAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1893.
- Prof. HENDRIK KERN, University of Leyden, Netherlands. 1893.
- Prof. FRANZ KIELHORN, University of Göttingen, Germany. (Hainholzweg 21.) 1887.
- Prof. ALFRED LUDWIG, University of Prague, Bohemia. (Celakowsky Str. 15.) 1893.
- Prof. GASTON MASPERO, Collège de France, Paris, France. (Avenue de l'Observatoire, 24.) 1893.
- Prof. THEODOR NOELDEKE, University of Strassburg, Germany. (Kalbengasse 16.) 1878.
- Prof. JULES OPPERT, Collège de France, Paris, France. (Rue de Sfax, 2.) 1893.
- Prof. RICHARD FISCHER, University of Berlin, Germany. (Passauer Str. 23, W. 50.) 1902.
- Prof. EDUARD SACHAU, University of Berlin, Germany. (Wormser Str. 12, W.) 1887.
- Prof. ARCHIBALD H. SAYCE, University of Oxford, England. 1893.
- Prof. EBERHARD SCHRADER, University of Berlin, Germany. (Kronprinzen-Ufer 20, N. W.) 1890.
- Prof. FRIEDRICH VON SPIEGEL, Mnnich, Germany. (Königin Str. 49.) Corresponding Member, 1863; Hon., 1869.
- Prof. JULIUS WELLHAUSEN, University of Göttingen, Germany. (Weber Str. 18a.) 1902.

EDWARD W. WEST, c.o. A. A. West, Clyst House, Theydon Bois (Essex), England. 1899.

Prof. ERNST WINDISCH, University of Leipzig, Germany. (Universitäts Str. 15.) 1890. [Total, 25.]

II. CORPORATE MEMBERS.

Names marked with † are those of life members.

Rev. JUSTIN EDWARDS ABBOTT, D.D., Bombay, India. 1900.

Dr. CYRUS AULER, U. S. National Museum, Washington, D. C. 1884.

Prof. EDWARD V. ARNOLD, University College of North Wales, Bangor, Great Britain. 1896.

Mrs. EMMA J. ARNOLD, 275 Washington St., Providence, R. I. 1894.

Dr. WILLIAM R. ARNOLD, 120 Riverside Drive, New York, N. Y. 1893.

Rev. EDWARD E. ATKINSON, Cambridge, Mass. 1894.

Hon. SIMEON E. BALDWIN, LL.D., 44 Wall St., New Haven, Conn. 1898.

Miss ANNIE L. BARBER, Chestnut St., Meadville, Pa. 1892.

Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.

Prof. L. W. BATTEN, 38 Stuyvesant St., New York. 1894.

Rev. HARLAN P. BEACH, Montclair, N. J. 1898.

Prof. WILLIS J. BEECHER, D.D., Theological Seminary, Auburn, N. Y. 1900.

Rev. JOSEPH F. BEBO, Ph.D., Port Richmond, S. I., N. Y. 1893.

Dr. WILLIAM STURGIS BIGELOW, 60 Beacon St., Boston, Mass. 1894.

Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.

FRANK RINGGOLD BLAKE (Johns Hopkins Univ.), 2106 Oak St., Baltimore, Md. 1900.

Rev. DAVID BLAUSTEIN, Educational Alliance, 197 East Broadway, New York, N. Y. 1891.

FRUENICK J. BLISS, Ph.D., Syrian Protestant College, Beirut, Syria. 1898.

Rev. CARL AUGUST BLOMÖREN, Ph.D., 1525 McKean St., Philadelphia, Pa. 1900.

Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md. 1881.

Prof. CHARLES W. E. BODY (General Theological Seminary), 9 Chelsea Square, New York, N. Y. 1897.

Dr. ALFRED BOISSIER, Le Rivage près Chambésy, Switzerland. 1897.

Dr. GEORGE M. BOLLING, Catholic Univ. of America, Washington, D. C. 1896.

Prof. JAMES HENRY BREASTED, University of Chicago, Chicago, Ill. 1891.

Prof. CHAS. A. BRIGGS (Union Theol. Sem.), 120 West 93d St., New York, N. Y. 1879.

Miss SARAH W. BROOKS, Lexington, Mass. 1896.

Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre, Mass. 1886.

Prof. FRANCIS BROWN (Union Theological Seminary), 700 Park Ave., New York, N. Y. 1891.

Prof. CARL DARLINO BUCK, University of Chicago, Chicago, Ill. 1892.

Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.

Dr. W. CALAND, 5 Seefsigsingel, Breda, Netherlands. 1897.

- REV. JOHN CAMPBELL, Kingsbridge, New York, N. Y. 1896.
 REV. SIMON J. CARR, Ph.D., 1527 Church St., Frankford, Philadelphia, Pa. 1892.
 PROF. A. S. CARRIER (McCormick Theological Seminary), 1042 N. Halsted St., Chicago, Ill. 1890.
 DR. FRANKLIN CARTER, Camden, N. C. 1873.
 DR. PAUL CARUS, La Salle, Illinois. 1897.
 DR. I. M. CASANOWICZ, U. S. National Museum, Washington, D. C. 1893.
 MISS EVA CHANNING, Exeter Chambers, Boston, Mass. 1888.
 DR. FRANK DYER CHESTER, United States Consulate, Buda-Pesth, Hungary. 1891.
 CLARENCE H. CLARK, Locust and 42d Sts., Philadelphia, Pa. 1897.
 REV. HENRY N. COBB, 25 East 22d St., New York, N. Y. 1875.
 PROF. CAMDEN M. COBERN, 4611 Ellis Ave., Chicago, Ill. 1894.
 WM. EMMETTE COLEMAN, Chief Quartermaster's Office, San Francisco, Cal. 1885.
 †GEORGE WETMORE COLLES, 62 Fort Greene Place, Brooklyn, N. Y. 1882.
 PROF. HERMANN COLLITZ, Bryn Mawr College, Bryn Mawr, Pa. 1887.
 MISS ELIZABETH S. COLTON, Easthampton, Mass. 1896.
 WILLIAM MERRIAM CRANE, 16 East 87th St., New York, N. Y. 1902.
 STEWART CULIN (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.
 PROF. SAMUEL IVES CURTISS, D.D., 45 Warren Ave., Chicago, Ill. 1902.
 PROF. JOHN D. DAVIS, Princeton Theological Seminary, Princeton, N. J. 1888.
 LEE MALTBI DEAN, North Brookfield, Mass. 1897.
 ALFRED L. P. DENNIS, 72 Federal St., Brunswick, Me. 1900.
 JAMES T. DENNIS, 1008 N. Calvert St., Baltimore, Md. 1900.
 DR. P. L. ARMAND DE POTTER, 45 Broadway, New York, N. Y. 1880.
 REV. D. STUART DODGE, 9 Cliff St., New York, N. Y. 1867.
 PROF. JAMES F. DRISCOLL, St. Anstin's College, Washington, D. C. 1897.
 SAMUEL F. DUNLAP, 18 West 22nd St., New York, N. Y. 1854.
 DR. HARRY WESTERBROOK DUNNING, 5 Kilsyth Road, Brookline, Mass. 1894.
 WILBERFORCE EAMES, Lenox Library, 890 Fifth Ave., New York, N. Y. 1897.
 PROF. FREDERICK C. EISELN, Garrett Biblical Inst., Evanston, Ill. 1901.
 MRS. WILLIAM M. ELLICOTT, 100 Ridgewood Road, Roland Park, Md. 1897.
 PROF. LEVI H. ELWELL, Amherst College, Amherst, Mass. 1888.
 REV. ARTHUR H. EWING, The Jumna Mission House, Allahabad, N. W. P., India. 1900.
 REV. PROF. C. P. FAGNANI, 700 Park Ave., New York, N. Y. 1901.
 MARSHALL BRYANT FANNING, 1979 Boylston St., Boston, Mass. 1897.
 PROF. EDWIN WHITFIELD FAY, University of Texas, Austin, Texas. 1888.
 ERNEST F. FENOLLOSA, 419 West 118th St., New York, N. Y. 1894.
 PROF. HENRY FERGUSON, Trinity College, Hartford, Conn. 1876.
 REV. JOHN C. FERGUSON, 121a Bnbbing Spring Road, Shanghai, China. 1900.
 †LADY CAROLINE FITZ MAURICE, 2 Green St., Grosvenor Square, London, England. 1886.

- REV. THEODORE C. FOOTE, John Hopkins University, Baltimore, Md. 1900.
 †FRANK B. FORBES, 65 Marlborough St., Boston, Mass. 1864.
 REV. JAS. EVERETT FRAME (Union Theological Sem.), 700 Park Ave., New York, N. Y. 1892.
 PROF. ARTHUR L. FROTHINGHAM, JR., Princeton University, Princeton, N. J. 1833.
 DR. WILLIAM H. FURNESS, 8d, Wallingford, Delaware Co., Penn. 1897.
 REV. FRANCIS E. GIGOT, St. Mary's Seminary, Baltimore, Md. 1901.
 PROF. BAHIL LANNEAU GILDERSLEEVE, Johns Hopkins Univ., Baltimore, Md. 1858.
 DR. DANIEL COIT GILMAN, 614 Park Ave., Baltimore, Md. 1857.
 LOUIS GINZBERG, Ph.D., 60 West 115th St., New York, N. Y. 1900.
 REV. A. KINOSLEY GLOVER, Wells, Minn. 1901.
 PROF. WILLIAM WATSON GOODWIN (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.
 PROF. RICHARD J. H. GOTTRAIL (Columbia Univ.), 2074 Fifth Ave., New York, N. Y. 1886.
 JACOB GRAPE, JR., N. Washington St., near Fayette, Baltimore, Md. 1888.
 LOUIS H. GRAY, Ph.D. (Princeton Univ.), 53 Second Ave., Newark, N. J. 1897.
 †DR. GEORGE A. GRIERSON, Rathfarnham, Camberley, Surrey, England. 1899.
 MISS LUCIA C. GRAEME GRIEVE, 633 President St., Brooklyn, N. Y. 1894.
 MISS LOUISE H. R. GRIEVE, M.D., Satara, Bombay Presidency, India. 1898.
 DR. KARL JOSEF GRIMM, Ursinus College, Collegeville, Pa. 1897.
 DR. J. B. GROSSMANN, 238 Custer Ave., Youngstown, G. 1894.
 PROF. LOUIS GROSSMANN (Hebrew Union College), 2212 Park Ave., Cincinnati, G. 1890.
 CHAS. F. GUNTHER, 212 State St., Chicago, Ill. 1889.
 REV. ADOLPH GUTTMACHER, 1833 Linden Ave., Baltimore, Md. 1896.
 DR. CARL G. HANSEN, Lakawn Lampang, Laos (via Brindisi, Montmain, and Raheng). 1902.
 PROF. ROBERT FRANCIS HARPER, Univ. of Chicago, Chicago, Ill. 1886.
 PRES. WILLIAM RAINET HARPER, Univ. of Chicago, Chicago, Ill. 1885.
 PROF. SAMUEL HART, Berkeley Divinity School, Middletown, Conn.
 PROF. PAUL HAUPF (Johns Hopkins Univ.), 2311 Madison Ave., Baltimore, Md. 1883.
 DR. HENRY HARRISON HAYNES, 6 Ellery St., Cambridge, Mass. 1892.
 PROF. RICHARD HENEBRY, Ph.D., 1738 Logan Ave., Denver, Col. 1900.
 COL. THOS. WENTWORTH HIGGINSON, 25 Buckingham St., Cambridge, Mass. 1869.
 PROF. HERMANN V. HILPRECHT (Univ. of Pennsylvania), 408 South 41st St., Philadelphia, Pa. 1887.
 REV. HUGO W. HOFFMAN, 306 Rodney St., Brooklyn, N. Y. 1899.
 PROF. E. WASHBURN HOPKINS (Yale Univ.), 235 Bishop St., New Haven, Conn. 1881.
 WALTER DAVID HOPKINS, 1444 Pacific St., Brooklyn, N. Y. 1902.
 PROF. JAMES M. HOPPIN, D.D. (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.

- ROBERT E. HUMZ, 700 Park Ave., New York, N. Y. 1900.
 Miss ANNIE K. HUMPHERY, 1114 14th St., Washington, D. C. 1878.
 HENRY MINOR HUXLEY, 287 Washington Ave., Chelsea, Mass.
 Prof. HENRY HYVERNAT, Catholic Univ. of America, Washington, D. C. 1889.
 Prof. A. V. WILLIAMS JACKSON (Columbia Univ.), 16 Highland Place, Yonkers, N. Y. 1885.
 Rev. MARCUS JASTROW, 139 West Upmal St., Germantown, Pa. 1887.
 Prof. MORRIS JASTROW, JR. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.
 Miss MARY JEFFERS, Bryn Mawr, Pa. 1900.
 Rev. HENRY F. JENKS, P. O. Box 143, Canton, Mass. 1874.
 Prof. JAMES RICHARD JEWETT (Univ. of Minnesota), 266 Summit Ave., St. Paul, Minnesota. 1887.
 Dr. CHRISTOPHER JOHNSTON (Johns Hopkins University), 21 West 20th St., Baltimore, Md. 1889.
 Prof. MAX KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.
 Miss ELIZA H. KENDRICK, Ph.D., 45 Hunnewell Ave., Newton, Mass. 1896.
 Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.
 Prof. GEORGE L. KITTRIDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.
 Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1899.
 Rev. GEORGE A. KOHUT, 44 West 58th St., New York, N. Y. 1894.
 STEPHEN HERBERT LANGDON, 41 East 69th St., New York, N. Y. 1902.
 †Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1878.
 BERTHOLD LAUFER, Ph.D., Hong Kong and Shanghai Bank, Shanghai, China. 1900.
 †HENRY C. LEA, 2000 Walnut St., Philadelphia, Pa. 1898.
 Prof. C. S. LEAVENWORTH, Nan Yang College, Shanghai, China. 1900.
 Prof. CASPAR LEVIAS, Hebrew Union College, Cincinnati, Ohio. 1892.
 ROBERT LILLEY, Grafton, Mass. 1894.
 Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1883.
 Prof. CHARLES E. LITTLE (Vanderbilt Univ.), 308 Gowday St., Nashville, Tenn. 1901.
 Dr. ENNO LITTMANN, University Library, Princeton, N. J. 1902.
 Rev. JACOB W. LOCH, 59 Schermerhorn St., Brooklyn, N. Y. 1899.
 PERCIVAL LOWELL, care of Russell & Putnam, 50 State St., Boston, Mass. 1893.
 †BENJAMIN SMITH LYMAN, 708 Locust St., Philadelphia, Pa. 1871.
 Prof. DAVID GORDON LYON (Harvard Univ.), 15 Lowell St., Cambridge, Mass. 1882.
 ALBERT MORTON LYTGOE, Girga, Upper Egypt. 1899.
 Prof. DUNCAN B. MACDONALD, Hartford Theological Seminary, Hartford, Conn. 1893.
 Rev. CHARLES S. MACFARLAND, Ph.D., 629 Salem St., Malden, Mass. 1893.

- Prof. HERBERT W. MAGOUN, Redfield, South Dakota. 1887.
 Prof. MAX L. MARGOLIS, University of California, Berkeley, Cal. 1890.
 Prof. ALLAN MARQUAND, Princeton Univ., Princeton, N. J. 1888.
 Prof. WINFRED ROBERT MARTIN, Trinity College, Hartford, Conn. 1889.
 WILLIAM ARNOT MATHER, Hartford Theological Seminary, Hartford, Conn. 1899.
 Mrs. MATILDA R. McCONNELL, 112 Madison Ave., New York, N. Y. 1890.
 Rev. JOHN McFADYEN, Knox College, Toronto, Canada. 1899.
 Rev. DONALD J. MCKINNON, 1032 Guerrero St., San Francisco, Cal. 1897.
 Rev. W. B. McPHERSON, Johns Hopkins University, Baltimore, Md. 1901.
 Prof. WILLIAM N. MEHANE, Dublin, Pulaski Co., Va. 1898.
 TRUMAN MICHELSON, 241 Winyah Ave., New Rochelle, N. Y. 1899.
 Mrs. HELEN L. MILLION (*née* LOVELL), Hardin College, Mexico, Missouri, 1892.
 Prof. LAWRENCE H. MILLS (Oxford University), 119 Isley Road, Oxford, England. 1881.
 Prof. EDWIN KNOX MITCHELL (Hartford Theol. Sem.), 57 Gillette St., Hartford, Conn. 1898.
 Prof. GEORGE F. MOORE (Harvard University), 3 Divinity Ave., Cambridge, Mass. 1887.
 †Mrs. MARY H. MOORE, 3 Divinity Ave., Cambridge, Mass. 1902.
 PAUL ELMER MORE, 265 Springdale Ave., East Orange, N. J. 1893.
 Prof. EDWARD S. MORSE, Salem, Mass. 1894.
 WARREN J. MOULTON, Ph.D. (Yale Divinity School), 23 East Divinity Hall, New Haven, Conn. 1899.
 Rev. Dr. PHILIP S. MOXOM, 83 Dartmouth Terrace, Springfield, Mass. 1898.
 Rev. Prof. A. J. ELDER MULLAN, S.J., Georgetown University, Washington, D. C. 1889.
 ISAAC MYER, 21 East 60th St., New York, N. Y. 1888.
 Prof. CHARLES ELIOT NORTON, Cambridge, Mass. 1857.
 Prof. HANNS OERTEL (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.
 Miss ELLEN S. OGDEN, B.L., 398 Western Ave., Albany, N. Y. 1893.
 GEORGE N. OLCOTT, Ridgefield, Conn. 1892.
 †ROBERT M. OLYPHANT, 160 Madison Ave., New York, N. Y. 1861.
 JOHN ORNE, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.
 Prof. GEORGE W. OSBORN, New York University, New York, N. Y. 1894.
 Rev. GABRIEL OUSSANI, Johns Hopkins University, Baltimore, Md. 1901.
 Rev. CHARLES RAY PALMER, D.D., 127 Whitney Ave., New Haven, Conn. 1900.
 Prof. LEWIS B. PATON, Hartford Theological Seminary, Hartford, Conn. 1894.
 Dr. CHARLES PEABODY, 197 Brattle St., Cambridge, Mass. 1892.
 Prof. ISMAR J. PERITZ, Syracuse University, Syracuse, N. Y. 1894.
 Prof. EDWARD DELAVAN PERRY (Columbia Univ.), 542 West 114th St., New York, N. Y. 1879.
 Rev. Dr. JOHN P. PETERS, 225 West 99th St., New York, N. Y. 1882.
 Prof. DAVID PHILIPSON, Hebrew Union College, Cincinnati, O. 1889.
 MURRAY E. POOLE, 21 East State St., Ithaca, N. Y. 1897.

- WILLIAM POPPER, 260 West 93d St., New York, N. Y. 1897.
 Rev. F. L. HAWKES POTT, St. John's College, Shanghai, China. 1901.
 Prof. IRA M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.
 Prof. JOHN DYNELEY PRINCE (Columbia Univ.), 15 Lexington Ave., New York, N. Y. 1888.
 Madame ZÉNAÏDE A. RAOOZIN, care of Putnam Sons, West 23d St., New York, N. Y. 1880.
 HORACE M. RAMSEY (University of California), San Mateo, Cal. 1902.
 Dr. GEORGE ANDREW REISSER, Ghizeh Museum, Cairo, Egypt. 1891.
 ERNEST C. RICHARDSON, Library of Princeton Univ., Princeton, N. J. 1900.
 J. NELSON ROBERTSON, 219 Bleecker St., Toronto, Ont. 1902.
 EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.
 Prof. GEORGE LIVINGSTON ROBINSON (McCormick Theol. Sem.), 16 Chalmers Place, Chicago, Ill. 1892.
 Hon. WILLIAM WOODVILLE ROCKHILL, Metropolitan Club, Washington, D. C. 1880.
 Prof. ROBERT W. ROGERS, D.D., Drew Theological Seminary, Madison, N. J. 1888.
 Prof. JAMES HARDY ROPES (Harvard University), 39½ Shepard St., Cambridge, Mass. 1893.
 Rev. WILLIAM ROSENAU, 825 Newington Ave., Baltimore, Md. 1897.
 Miss ADELAINE RUDOLPH, 434 Madison Ave., New York, N. Y. 1894.
 Mrs. JANET E. RUTZ-REES, 371 West End Ave., New York, N. Y. 1897.
 Miss CATHARINE B. RUNKLE, 15 Everett St., Cambridge, Mass. 1900.
 ARTHUR W. RYDER, 82 Wendell Ave., Cambridge, Mass. 1902.
 Prof. FRANK K. SANDERS (Yale University), 235 Lawrence St., New Haven Conn. 1897.
 Rev. TOBIAS SCHANFARBER, The Lakota, Michigan Boulevard, Chicago, Ill. 1897.
 Dr. H. ERNEST SCHMID, White Plains, N. Y. 1866.
 Prof. NATHANIEL SCHMIDT, Cornell University, Ithaca, N. Y. 1894.
 MONTGOMERY SCHUTZLER, JR., U. S. Embassy, St. Petersburg, Russia. 1800.
 Dr. CHARLES P. G. SCOTT, Radnor, Pa. 1895.
 J. HERBERT SENTER, 19 Avon St., Portland, Me. 1870.
 Dr. CHARLES H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.
 THOMAS S. SIMONDS, 296 Cabot St., Beverly, Mass. 1892.
 Prof. HENRY PRESERVED SMITH, Amherst College, Amherst, Mass. 1877.
 Mr. LOUIS O. SOLYOM, Library of Congress, Washington, D. C. 1901.
 Prof. MAXWELL SOMMERVILLE, 124 North Seventh St., Philadelphia, Pa. 1890.
 WILLIAM WALLACE SPENCE, JR., Bolton, Baltimore, Md. 1900.
 Dr. EDWARD H. SPIEKER, Johns Hopkins Univ., Baltimore, Md. 1884.
 Rev. HANS H. SPOER, Ph.D., 120 Remsen St., Astoria, L. I. 1809.
 DAVIN BRAINERD SPOONER, The Sanskrit College, Benares, India. 1902.
 HENRY HULL ST. CLAIR, JR., 181 West 111th St., New York, N. Y. 1900.
 Prof. CHARLES C. STEARNS, 126 Garden St., Hartford, Conn. 1899.
 Rev. JAMES D. STEELE, 74 West 103d St., New York, N. Y. 1892.
 NATHAN STERN, 448 West 43d St., New York, N. Y. 1900.

- Prof. J. H. STEVENSON, Vanderbilt University, Nashville, Tenn. 1896.
 Mrs. SARA YORKE STEVENSON, 237 South 21st St., Philadelphia, Pa. 1890.
 JOSEPH TRUMBULL STICKNEY, 3 Rue Soufflot, Paris, France. 1900.
 Rev. ANSON PHELPS STOKES, JR., Yale University, New Haven, Conn. 1900.
 MAYER SULZBERGER, 1303 Girard Ave., Philadelphia, Pa. 1888.
 HENRY OSBORN TAYLOR, Century Association, 7 West 43d St., New York, N. Y. 1899.
 Rev. J. J. TIERNEY, D.D., St. Mary's Seminary, Md. 1901.
 Prof. HENRY A. TODD (Columbia University), 824 West End Ave., New York, N. Y. 1885.
 Prof. HERBERT CUSHING TOLMAN, Vanderbilt Univ., Nashville, Tenn. 1890.
 Prof. CHARLES C. TORREY (Yale University), 67 Mansfield St., New Haven, Conn. 1891.
 Prof. CRAWFORD H. TOY (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.
 Rev. JOSEPH VINCENT TRACY, 75 Union Park St., Boston, Mass. 1892.
 JOHN M. TROUT, Bridgeville, Del. 1899.
 Rev. HENRY CLAY TRUMBULL, 1031 Walnut St., Philadelphia, Pa. 1888.
 Prof. CHARLES MELLENTYLER, Cornell Univ., Ithaca, N. Y. 1894.
 ADDISON VAN NAME (Yale Univ.), 121 High St., New Haven, Conn. 1863.
 EDWARD P. VININO, 49 Second St., San Francisco, Cal. 1883.
 THOMAS E. WAGGAMAN, 917 F St., N. W., Washington, D. C. 1897.
 Miss SUSAN HAYES WARD, Abington Ave., Newark, N. J. 1874.
 Dr. WILLIAM HAYES WARD, 130 Fulton St., New York, N. Y. 1869.
 Miss CORNELIA WARREN, 67 Mt. Vernon St., Boston, Mass. 1894.
 Pres. WILLIAM F. WARREN, Boston University, Boston, Mass. 1877.
 Rev. W. SCOTT WATSON, West New York, New Jersey. 1893.
 CHARLES WALLACE WATTS, Smithland, Ky. 1898.
 Prof. J. E. WERREN, 17 Leonard Ave., Cambridge, Mass. 1894.
 Pres. BENJAMIN IDE WHEELER, University of California, Berkeley, Cal. 1885.
 Prof. JOHN WILLIAMS WHITE (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.
 Miss MARIA WHITNEY, 2 Divinity Ave., Cambridge, Mass. 1897.
 Mrs. WILLIAM DWIGHT WHITNEY, 227 Church St., New Haven, Conn. 1897.
 Rev. E. T. WILLIAMS, U. S. Legation, Peking, China, 1901.
 FREDERICK WELLS WILLIAMS (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1895.
 TALCOTT WILLIAMS, LL.D. ("The Press"), 916 Pine St., Philadelphia, Pa. 1884.
 Dr. THOMAS WILSON, U. S. National Museum, Washington, D. C. 1897.
 Rev. Dr. WILLIAM CPLEY WINSLOW, 525 Beacon St., Boston, Mass. 1885.
 Rev. STEPHEN S. WISE, 233 N. 24th St., Portland, Oregon. 1894.
 HENRY B. WITTON, Inspector of Canals, 16 Murray St., Hamilton, Ontario. 1885.
 Rev. LAUREN P. WOLFE, Church of The Holy Comforter, 19th and Titan Sta., Philadelphia, Pa. 1898.
 Prof. HENRY WOOD, Johns Hopkins University, Baltimore, Md. 1884.

- WILLIAM W. WOOD, 1604 Lidden Ave., Baltimore, Md. 1000.
 JAMES H. WOODS, Ph.D., 2 Chestnut St., Boston, Mass. 1900.
 Prof. JOHN HENRY WRIGHT (Harvard Univ.), 38 Quincy St., Cambridge, Mass. 1898.
 Prof. THEODORE F. WRIGHT, 42 Quincy St., Cambridge, Mass. 1893.
 Rev. ABRAHAM YOHANNAN, Columbia University, New York, N. Y. 1894.
 Rev. EDWARD J. YOUNG, 519 Main St., Waltham, Mass. 1899.
 [TOTAL, 260.]

III. MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

- Prof. FELIX ADLER, Ph.D., 123 East 60th St., New York, N. Y. 1900.
 Rev. Dr. SAMUEL H. BISHOP, 176 West 82d St., New York, N. Y. 1898.
 Rev. JOHN L. CHANDLER, Madure, South India. 1899.
 SAMUEL DICKSON, 901 Clinton St., Philadelphia, Pa. 1899.
 ROLAND B. DIXON, Peabody Museum, Cambridge, Mass. 1890.
 Dr. ARTHUR FAIRBANKS, University of Iowa, Iowa City, Iowa. 1898.
 Prof. FRANKLIN H. GIDDINGS (Columbia Univ.), 150 West 79th St., New York, N. Y. 1900.
 Prof. ARTHUR L. GILLETT, Hartford Theological Seminary, Hartford, Conn. 1898.
 Prof. GEORGE S. GOODSPEED, University of Chicago, Chicago, Ill. 1899.
 Dr. CHARLES B. GULICK (Harvard University), 18 Walker St., Cambridge, Mass. 1899.
 Prof. WILLIAM JAMES (Harvard University), 95 Irving St., Cambridge, Mass. 1899.
 Prof. GEORGE T. LADD (Yale Univ.), 204 Prospect St., New Haven, Conn. 1898.
 Prof. HINCKLEY G. MITCHELL, Ph.D., D.D. (Boston University), 72 Mt. Vernon St., Boston, Mass. 1900.
 Prof. MORRIS H. MOROAN, Harvard University, Cambridge, Mass. 1902.
 WILLIAM W. NEWELL, Cambridge, Mass. 1898.
 FRED NORRIS ROBINSON, Ph.D. (Harvard Univ.), 24 Grays Hall, Cambridge, Mass. 1900.
 Rev. CHARLES S. SANDERS, Aintab, Turkey. 1902.
 Rev. Dr. MINOT J. SAVAGE, 34th St. and Park Ave., New York, N. Y. 1898.
 Prof. EDWIN R. SELIGMAN (Columbia Univ.), 324 West 86th St., New York, N. Y. 1898.
 Prof. LANODON C. STEWARDSON, Lehigh University, South Bethlehem, Pa. 1901.
 Prof. WILLIAM G. SUMNER (Yale Univ.), 240 Edwards St., New Haven, Conn. 1898.
 Prof. R. M. WENLEY, University of Michigan, Ann Arbor, Mich. 1898.
 Rev. NATHAN H. WILLIAMS, Palmetto, Fla. 1902.

[TOTAL, 28.]

IV. CORRESPONDING MEMBERS.

- Prof. GRAZIADIO ISAJA ASCOLI, Royal Academy of Sciences and Letters, Milan, Italy.
- Rev. C. C. BALDWIN (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.
- Prof. ADOLPH BASTIAN, Univ. of Berlin, Germany. 1866.
- Pres. DANIEL BLISS, Syrian Protestant College, Beirut, Syria.
- Rev. Dr. HENRY BLONGET (formerly Missionary at Peking, China), 813 State St., Bridgeport, Conn. 1858.
- Rev. ALONZO BUNKER, Missionary at Toungoo, Burma. 1871.
- Rev. MARCUS M. CARLETON, Missionary at Ambala, India.
- Rev. EDSON L. CLARK, Hinsdale, Mass. Corp. Member, 1867.
- Rev. WILLIAM CLARK, Florence, Italy.
- Judge ERNEST H. CROSBY, Rhinebeck, N. Y. 1890.
- Rev. JOSEPH EDKINS, Shanghai, China. 1869.
- A. A. GARGIULO, U. S. Legation, Constantinople, Turkey. 1892.
- HENRY GILLMAN, 107 Fort St., West Detroit, Mich. 1890.
- Rev. Dr. JOHN T. GRACEY (Editor of *The Missionary Review of the World*), 177 Pearl St., Rochester, N. Y. 1869.
- Rev. LEWIS GROUT, West Brattleboro, Vt. 1849.
- Rev. JOHN T. GULICK, Missionary at Osaka, Japan.
- Dr. WILLARD HASKELL, 96 Dwight St., New Haven, Conn. 1877.
- Prof. J. H. HAYNES, Central Turkey College, Aintab, Syria. 1887.
- Dr. JAMES C. HEPBURN, Missionary at Yokohama, Japan. 1873.
- Dr. A. F. RUDOLF HOERNLE, 38 Banbury Road, Oxford, England. 1893.
- Rev. Dr. HENRY H. JESSUP, Missionary at Beirut, Syria.
- Rev. Prof. ALBERT L. LONG, Robert College, Constantinople, Turkey. 1870.
- Rev. ROBERT S. MAOLAY (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.
- Pres. WILLIAM A. P. MARTIN, Peking, China. 1858.
- Prof. EBERHARD NESTLE, Ulm, Württemberg, Germany. 1888.
- Dr. ALEXANDER G. PASPATI, Athens, Greece. 1861.
- Rev. STEPHEN D. PEET, 5817 Madison Ave., Chicago, Ill. 1881.
- ALPHONSE PINART. [Address desired.] 1871.
- Prof. LÉON DE ROSNY (École des langues orientales vivantes), 47 Avenue Duquesne, Paris, France. 1857.
- Rev. Dr. S. I. J. SCHERESCHEWSKY, Shanghai, Chinn.
- Rev. W. A. SUEDD, Missionary at Orocopiah, Persia. 1893.
- Dr. JOHN C. SUNDBERG, Care of Register Office, 46 Park Place, New York, N. Y. 1893.
- Rev. GEORGE N. THOMSEN, of the American Baptist Mission, Bapatia, Madras Pres., India. Member, 1890; Corresp., 1891.
- Rev. GEORGE T. WASHBURN, Meriden, Conn.
- Rev. JAMES W. WAUGH, Missionary at Lucknow, India. (Now at Ocean Grove, N. J.) 1878.
- Rev. JOSEPH K. WHITE, New Hamburg, N. Y. Corp. Member, 1869.

[TOTAL, 36.]

Number of Members of the four classes (25 + 260 + 23 + 36 = 344).

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WASHINGTON, D. C.: Smithsonian Institution.

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II. EUROPE.

AUSTRIA, VIENNA: Kaiserliche Akademie der Wissenschaften.

Anthropologische Gesellschaft.

PRAQUE: Königlich Böhmisches Gesellschaft der Wissenschaften.

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Académie des Inscriptions et Belles-Lettres.

Bibliothèque Nationale.

Musée Guimet. (Avenue du Trocadéro.)

École des Langues Orientales Vivantes. (Rue de Lille, 2.)

GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.

Königliche Bibliothek.

Seminar für Orientalische Sprachen (Am Zeughaus 1.).

GÖTTINGEN: Königlische Gesellschaft der Wissenschaften.

HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft. (Friedrichstr. 50.)

LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.

MUNICH: Königlich Bairische Akademie der Wissenschaften.

Königliche Hof- und Staatsbibliothek.

GREAT BRITAIN, LONDON: Royal Asiatic Society of Great Britain and Ireland.

(22 Albemarle St., W.)

Library of the India Office. (Whitehall, SW.)

Society of Biblical Archaeology. (87 Great Russell St., Bloomsbury, W.C.)

Philological Society. (Care of Dr. F. J. Furnivall, 3 St. George's Square, Primrose Hill, NW.)

ITALY, FLORENCE: Società Asietica Italiana.

ROME: Reale Accademia dei Lincei.

NETHERLANDS, AMSTERDAM: Koninklijke Akademie van Wetenschappen.

THE HAGUE: Koninklijk Instituut voor Taal-, Land-, en Volkenkunde van Nederlandsch Indië.

LEYDEN: Curatorium of the University.

RUSSIA, HELSINGFORS: Société Finno-Ougrienne.

ST. PETERSBURG: Imperatorskaja Akademija Nank.

Archeologij Institut.

SWEDEN, UPSALA: Humanistiska Vetenskaps-Samfundet.

III. ASIA.

CALCUTTA, GOV'T OF INDIA: Home Department.

CEYLON, COLOMBO: Ceylon Branch of the Royal Asiatic Society.

CHINA, PEKING: Peking Oriental Society.

SHANGHAI: China Branch of the Royal Asiatic Society.

TONKIN: l'école Française d'extrême Orient (Rue de Coton), Hanoi.

INDIA, BOMBAY: Bombay Branch of the Royal Asiatic Society.

CALCUTTA: The Asiatic Society of Bengal.

The Buddhist Text Society. (86 Jann Bazar St.)

LAHORE: Library of the Oriental College.

JAPAN, TOKIO: The Asiatic Society of Japan.

JAVA, BATAVIA: Bataviaasch Genootschap van Kunsten en Wetenschappen.

KOREA: Branch of Royal Asiatic Society, Seoul, Korea.

IV. AFRICA.

EGYPT, CAIRO: The Khedivial Library.

V. EDITORS OF THE FOLLOWING PERIODICALS.

The Indian Antiquary (care of the Education Society's Press, Bombay, India).

Wiener Zeitschrift für die Kunde des Morgenlandes (care of Alfred Hölder, Rothenthurm-str. 15, Vienna, Austria).

Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kubu, 3 Hess Str., Munich, Bavaria).

Revue de l'Histoire des Religions (care of M. Jean Réville, chez M. E. Leroux, 28 rue Bonaparte, Paris, France).

Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard Stade, Giesen, Germany).

Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany.)

Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich, Bavaria).

The American Antiquarian and Oriental Journal, Good Hope, Illinois.

RECIPIENTS: 344 (Members) + 58 (Gifts and Exchanges) = 402.

REQUEST.

The Editors request the Librarians of any Institutions or Libraries, not mentioned above, to which this Journal may regularly come, to notify them of the fact. It is the intention of the Editors to print a list, as complete as may be, of regular subscribers for the Journal or of recipients thereof. The following is the beginning of such a list.

Andover Theological Seminary.

Boston Public Library.

Chicago University Library.

Harvard Sanskrit Class-Room Library.

Harvard Semitic Class-Room Library.

Harvard University Library.

Nebraska University Library.

New York Public Library.

CONSTITUTION AND BY-LAWS
OF THE
AMERICAN ORIENTAL SOCIETY.

With Amendments of April 1897.

CONSTITUTION.

ARTICLE I. This Society shall be called the AMERICAN ORIENTAL SOCIETY

ARTICLE II. The objects contemplated by this Society shall be:—

1. The cultivation of learning in the Asiatic, African, and Polynesian languages, as well as the encouragement of researches of any sort by which the knowledge of the East may be promoted.

2. The cultivation of a taste for oriental studies in this country.

3. The publication of memoirs, translations, vocabularies, and other communications, presented to the Society, which may be valuable with reference to the before-mentioned objects.

4. The collection of a library and cabinet.

ARTICLE III. The members of this Society shall be distinguished as corporate and honorary.

ARTICLE IV. All candidates for membership must be proposed by the Directors, at some stated meeting of the Society, and no person shall be elected a member of either class without receiving the vote of as many as three-fourths of all the members present at the meeting.

ARTICLE V. The government of the Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Secretary of the Section for the Historical Study of Religions, a Treasurer, a Librarian, and seven Directors, who shall be annually elected by ballot, at the annual meeting.

ARTICLE VI. The President and Vice-Presidents shall perform the customary duties of such officers, and shall be *ex officio* members of the Board of Directors.

ARTICLE VII. The Secretaries, Treasurer, and Librarian shall be *ex officio* members of the Board of Directors, and shall perform their respective duties under the superintendence of said Board.

ARTICLE VIII. It shall be the duty of the Board of Directors to regulate the financial concerns of the Society, to superintend its publications, to carry into effect the resolutions and orders of the Society, and to exercise a general supervision over its affairs. Five Directors at any regular meeting shall be a quorum for doing business.

ARTICLE IX. An Annual meeting of the Society shall be held during Easter week, the day and place of the meeting to be determined by the Directors, said meeting to be held in Massachusetts at least once in three

years. One or more other meetings, at the discretion of the Directors, may also be held each year, at such place and time as the Directors shall determine.

ARTICLE X. There shall be a special Section of the Society, devoted to the historical study of religions, to which section others than members of the American Oriental Society may be elected in the same manner as is prescribed in Article IV.

ARTICLE XI. This Constitution may be amended, on a recommendation of the Directors, by a vote of three-fourths of the members present at an annual meeting.

BY-LAWS.

I. The Corresponding Secretary shall conduct the correspondence of the Society, and it shall be his duty to keep, in a book provided for the purpose, a copy of his letters; and he shall notify the meetings in such manner as the President or the Board of Directors shall direct.

II. The Recording Secretary shall keep a record of the proceedings of the Society in a book provided for the purpose.

III. a. The Treasurer shall have charge of the funds of the Society; and his investments, deposits, and payments shall be made under the superintendence of the Board of Directors. At each annual meeting he shall report the state of the finances, with a brief summary of the receipts and payments of the previous year.

III. b. After December 31, 1896, the fiscal year of the Society shall correspond with the calendar year.

III. c. At each annual business meeting in Easter week, the President shall appoint an auditing committee of two men—preferably men residing in or near the town where the Treasurer lives—to examine the Treasurer's accounts and vouchers, and to inspect the evidences of the Society's property, and to see that the funds called for by his balances are in his hands. The Committee shall perform this duty as soon as possible after the New Year's day succeeding their appointment, and shall report their findings to the Society at the next annual business meeting thereafter. If these findings are satisfactory, the Treasurer shall receive his acquittance by a certificate to that effect, which shall be recorded in the Treasurer's book, and published in the Proceedings.

IV. The Librarian shall keep a catalogue of all books belonging to the Society, with the names of the donors, if they are presented, and shall at each annual meeting make a report of the accessions to the library during the previous year, and shall be farther guided in the discharge of his duties by such rules as the Directors shall prescribe.

V. All papers read before the Society, and all manuscripts deposited by authors for publication, or for other purposes, shall be at the disposal of the Board of Directors, unless notice to the contrary is given to the Editors at the time of presentation.

VI. Each corporate member shall pay into the treasury of the Society an annual assessment of five dollars; but a donation at any one time of seventy-five dollars shall exempt from obligation to make this payment.

VII. Corporate and Honorary members shall be entitled to a copy of all the publications of the Society issued during their membership, and shall

also have the privilege of taking a copy of those previously published, so far as the Society can supply them, at half the ordinary selling price.

VIII. If any corporate member shall for two years fail to pay his assessments, his name may, at the discretion of the Directors, be dropped from the list of members of the Society.

IX. Members of the Section for the Historical Study of Religions shall pay into the treasury of the Society an annual assessment of two dollars; and they shall be entitled to a copy of all printed papers which fall within the scope of the Section.

X. Six members shall form a quorum for doing business, and three to adjourn.

SUPPLEMENTARY BY-LAW.

I. FOR THE LIBRARY.

1. The Library shall be accessible for consultation to all members of the Society, at such times as the Library of Yale College, with which it is deposited, shall be open for a similar purpose; further, to such persons as shall receive the permission of the Librarian, or of the Librarian or Assistant Librarian of Yale College.

2. Any member shall be allowed to draw books from the Library upon the following conditions: he shall give his receipt for them to the Librarian, pledging himself to make good any detriment the Library may suffer from their loss or injury, the amount of said detriment to be determined by the Librarian, with the assistance of the President, or of a Vice-President; and he shall return them within a time not exceeding three months from that of their reception, unless by special agreement with the Librarian this term shall be extended.

3. Persons not members may also, on special grounds, and at the discretion of the Librarian, be allowed to take and use the Society's books, upon depositing with the Librarian a sufficient security that they shall be duly returned in good condition, or their loss or damage fully compensated.

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TO CONTRIBUTORS.

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GENERAL NOTICES.

1. Members are requested to give immediate notice of changes of address to the Treasurer, Prof. Frederick Wells Williams, 135 Whitney avenue, New Haven, Conn.

2. It is urgently requested that gifts and exchanges intended for the Library of the Society be addressed as follows: "The Library of the American Oriental Society, New Haven, Connecticut, U. S. America.

3. For information regarding the sale of the Society's publications, see the next foregoing page.

4. Communications for the Journal should be sent to Prof. E. Washburn Hopkins or Prof. Charles C. Torrey, New Haven.

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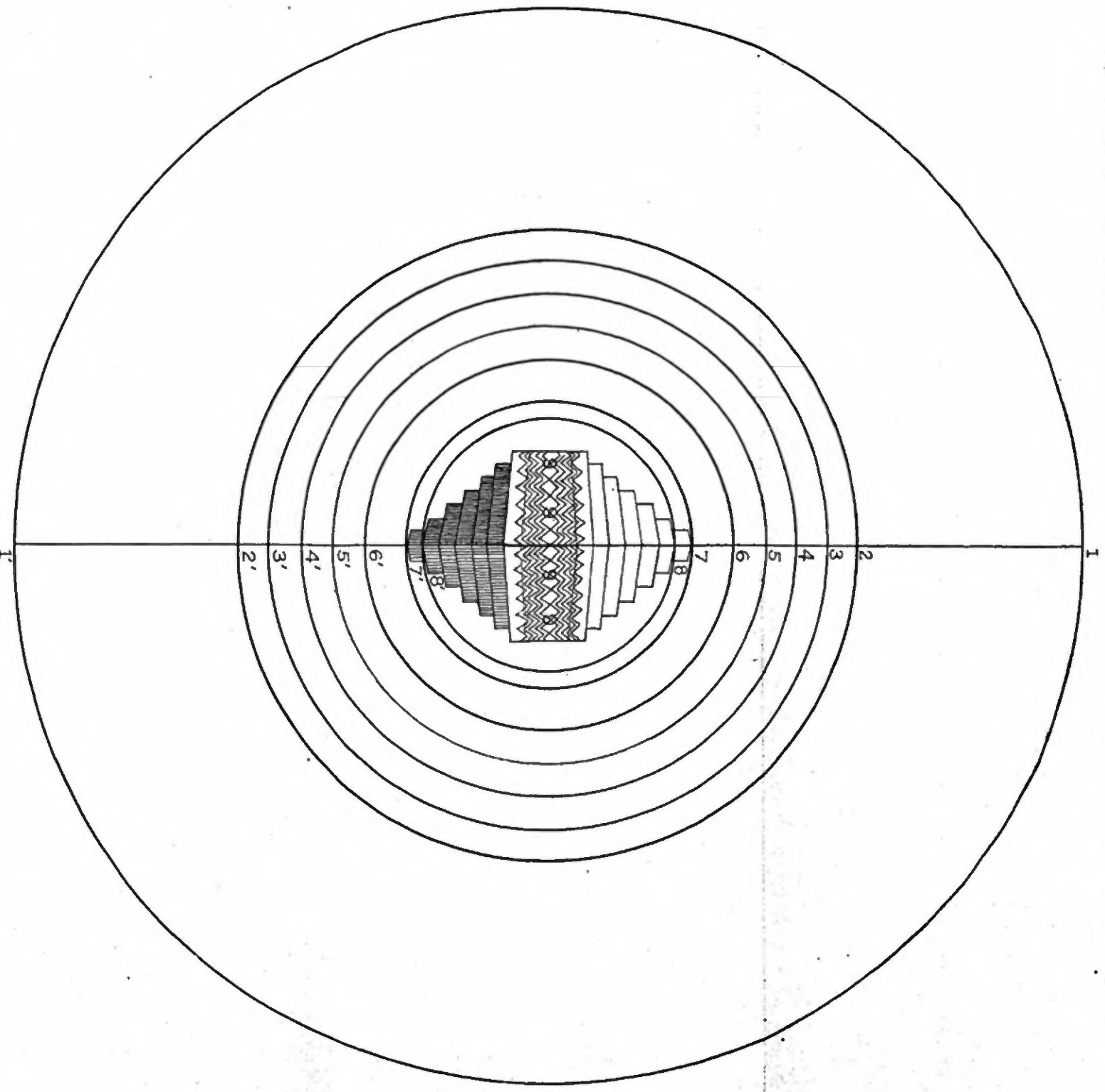
It is not necessary for any one to be a professed Orientalist in order to become a member of the Society. All persons—men or women—who are in sympathy with the objects of the Society and willing to further its work are invited to give it their help. This help may be rendered by the payment of the annual assessments, by gifts to its library, or by scientific contributions to its Journal, or in all of these ways. Persons desiring to become members are requested to apply to the Treasurer, whose address is given above. Members receive the Journal free. The annual assessment is \$5. The fee for Life-Membership is \$75.

Persons interested in the Historical Study of Religion may become members of the Section of the Society organized for this purpose. The annual assessment is \$2; members receive copies of all publications of the Society which fall within the scope of the Section.

KEY TO THE KOSMOS OF THE BABYLONIANS.

By WILLIAM F. WARREN.

See J. A. O. S. vol. xxli, p. 138.



- 1, 1' Globe of the Stars.
- 2, 2' Globe of Ninib.
- 3, 3' Globe of Marduk.
- 4, 4' Globe of Nergal.
- 5, 5' Globe of Ishtar.
- 6, 6' Globe of Nabu.
- 7, 7' Globe of Shamesh.
- 8, 8' Globe of Sin.

- 1 Abode of An-shar.
- 1' Abode of Nin-ki-gal.
- 1-7 "Way of Anu."
- 7'-1' "Way of Ea."
- 9 9, 9 9 Two of the four seas by which the Upper E-KUR is separated from the Nether.

12.1 ✓
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